

**¶ The fyrste dyaloge sheweth and treateth of the
meruelous existens of god.**

**¶ The seconde dyaloge treateth of the immorta-
lyte of mannys soule.**

¶ The thyrde dyaloge treateth of purgatory.

chau.
 wythin in
 concernynge theyz ow.
 they be desyrous ych of othe.
 contrees. And as it happenyde. 12/
 of dyuers of those marchauntis/ amonge them all specyall there were. ii.
 of the whyche one was a turke callyd **C**Yngemyn bozne vnder
 Mahometis law/ & the other was a Christenman callyd **C**Comynge/
 in hys Almayne/ whych were of olde famylyer accoyntaunce/ & both
 of them men of greute wytte and of good lernynge / and specyally the
 turk / whyche was well lerned both in morall philosophy and naturall/
 betwene whom I herde mych good communicacon/ argumētes and rea
 sons/ whych lyked me very well/ and so well pleased me that immediatly
 after that I took pēne & ynke and tytled it in wrytynge/ & reported euery
 argument and reason as nygh as my wytte and remenbrans wold serue
 me/ after the maner as here after foloweth in this lytyll boke. And in the
 begynnyng of theyz sayde cōmunicacyon Comynge the Almayn asked
 of Cyngemyn the Turke/ what tythynges oz news were in his contrye/
 whych Cyngemyn shewed hym of the great warr/ whych y great Turk
 had lately had in dyuerse placis/ as well of the great sege of y Rodys / as
 of the great battelles/ whyche he had lately had in Hungarye. Bnt yet the
 sayd Cyngemyn was not so glad to tell the tythyng & news in & about
 his contrye/ as he was desyrous to knowe of some strange news in other
 placis in Christendome. And oft tymes requiryd this Comynge to shew
 hym some new tythynges of his cōtre. To the which Comynge the Al
 mayne answered and shewed hym that there was a newe varyance in
 Christendome and a scisine begonne of late amonge the people there/ con
 cernynge.

ternynge they sayth and beleue/ and sayd that there was a new opinion
spronge amonge the people/ that there is no purgatory/ nor that þ soul
of man after it is separate from the body/ shall neuer be purged nor pur-
fied of no synne that remayneth therin/ but þ it shall immediatly after it
is separate frome the body/ go to heuen to eternall ioy and saluacyon/ or
ellys to hell to eternall payne and dampnacyon. To whome Syngeinyn
answered/ and sayd that þ opinion was but folysh and agayns all good
naturall reason/ because that all people in þ world of what cōtrei so euer
they haue be oꝛ be/ & of what law & secte so euer they haue be oꝛ be/ as wel
the panyinis/ the iewes/ and you that be of Chyristis sayth/ and we that be
of Machomitis law/ and all other that euer lyued oꝛ do lyfe after the oꝛ-
der of any good reason/ haue euer beleuyd and do beleue that there is a
purgatory/ where mannis soules shalbe purged after this mortall lyfe.
Therfore quod he I ineruell greatly that there shulde any such fond opi-
nyon begynne amonge the people now in any contrey/ considering that
there is no reason to maynteyne theyre opinion þ euer I coude here.

¶ The reasons of them þ hold opinion that there is no purgatorye.
To whom Comynge the Almayn answered & sayd that they had diuers
reasons to maynteyn theyre opinyō therein/ wherof one is this ¶ They say
þ cōtricyon which some call repentaūce/ is that which is the very paymēt
and satysfaccyon foꝛ synne/ and they say that when a man comynyttyth a
synne/ and after is repentaunte therfore/ that god of his goodnes dothe
forygyue hym/ and that that repentaunce is the onely satysfaccyon þ god
wold haue to be made and done foꝛ that synne. And thā syth that a man
which is a synner/ by such repētaunce hath made such payment and satis-
faccyon foꝛ his synne as god wold haue to be made therfore/ yf than that
man shuld go to purgatorye/ and haue a new ponyshment after his deth/
that repentaunce that he had before shuld be but boyde.

¶ A nother reason/ they alegge that man was ordeyned and made to
haue an infynite beyng/ therfore after this mortall deth he must haue in
fynyte ioy/ or infynite payne. So than he is not ordeyned to haue payne
in purgatory that hath an ende.

¶ A nother reason they alegge and that is this. God by þ order of his
iustyce hath ordeyned heuen/ where that good mē shall be rewarded/ and
hell where that synners shalbe ponyshed/ and in both those placis orders
and degrees/ þ is to say/ that he which deserueth a great & an hye reward
shall haue in heue a great ioy/ and he þ deserueth a smaller rewarde/ shall
haue a smaller ioy: and also he þ deserueth a great ponyshment/ shall haue
in hell great payne/ and he that deserueth a lesse ponyshment/ shall haue in
hell a lesse payne. So that whether a man haue deseruyd a great ioy oꝛ a
small ioy/ a great payne oꝛ a small payne god maye by his order of good
iustyce rewarde oꝛ ponysh hym accoꝛdyng to his deseruyng so þ there
nedeth no place of purgatory.

A nother

Another reason they alegge/ y though a man be not clerely purged of his synne when he dyeth/ and though some spot & tokē therof remayne in his soule wherby he is somewhat deformed/ yet y soule may do some meane and low seruyce oꝝ pleasure to god in heuen/ though it be not the hyste and beste seruyce/ noꝝ though it haue not the gretteste ioy in heuē/ yet it may haue some small ioy/ and be in some low place in heuē/ & there haue a ioyous lyfe/ where wyth it wylbe ryghte well contente/ and so rewarded accoꝝdynge to his desert/ though it be not purged and made so clene as other soules that be there/ & so nedeles to oꝝdeyn foꝝ y soule any other place of purgatoꝝy.

An other reason they alegge/ y god hath oꝝdeyned heuē to be a place of infynite ioy/ and hell to be a place of infynite payne/ & yerth where we be to be a place myrte/ somtyme of ioy/ somtyme of payne/ whych neuer endureth but foꝝ a tyme/ y shall haue ende. And than syth y the soule offendeth beyng here wyth the body/ it is conuenient it shuld be purged here wyth y body. And because y god hath oꝝdeyned this place in yerth to be a place myrte of ioy and payne y shall haue end/ it is most cōueniēt y the place of purgatoꝝye shuld be here in yerth/ because it is y place oꝝdeyned foꝝ payne that shall haue an ende/ and so nedeth to put no nother place of purgatoꝝye/ & yf there be any other place/ where is y place of purgatoꝝy.

An other they alegge/ y because the mercy of god cā not be without his iustyce/ & remission is euer incident to repētaunce/ therfoꝝ as sone as repentaunce is taken/ god of his iustyce must gyue remissyon/ & therfoꝝ after repentaunce and remissyon there ought to be no purgatoꝝy.

Another obieccyon they alegge/ that yf thou do an offence to god & to thy neyghbour/ when god forgyueth it nede no nother satysfaccyō to thy neyghbour because god is the verey owner of all/ and thy neyghbour hath no pꝑerte/ but as a seruaūt to god/ as but to make accoũpte to god

To whom this Gynge myn the turke a none answered & sayd/ that as foꝝ all those reasons they inaye be sone answered & auoyded/ and yf thou wylt gyue to me diligent herynge/ I shall gyue the suffyciēt solucions to all those reasons & satysfye thy mynde. And further I shall proue to y by other arguimētes & by naturall reason & good philosophye/ y there muste nedis be a purgatoꝝy/ where y soule of man after y it is separate from the body/ shalbe purged & puryfied. To whom this Comynge sayd/ that he wold be meruelous glad to here his mynde therein. To whom this Gynge myn than sayd/ y he must immediatly go in to the strete to speke with a merchaunt/ to aske of him but one short questyō touchyng y bysynes of his merchandysle/ & sayd that he wold retoꝝne agayne incōtynent/ whych as he sayd/ he dyd/ & taryed not long but shortly cā agayne. And as sone as euer they were mete there agayne/ they began theyꝝ cōmunicacyon/ & Comynge y Almayn begā fyrst to speke/ & sayd as her aft now foloweth.

The fyrst dialoqe of the marueylous existens of god. .

An introduccyon to the mater Caput primum.



Comyngo de almayne. Now my frend
Cynghyn. Because thou saidst ere while y^e thou
woldst p^roue to me by naturall reason & good
philosophy/that there is a purgatory: where the
soule of man after that yt is separate frome the
body shalbe purgyd and puryfied: I pray the
let me know thyne opinion therin/ & let me here
what reasons thou canst alege therfore. **Cynghemyn the turk**
I shal p^roue the that or thou go yf thou wilt abyde the argumēt
therof/and pacyently wyth good deliberacy on here me. **Comyn-**
go. I shalbe contente to gyue dyligent herynge therto/ but yet I
praye the then to suffere me to answer the and to obiecte and to re
plye agaynst the/whan that I thinke in myne opinyon that thy ar
guimentis and reasons be not suffycent to satysfye my mynde.
Cynghemyn. Therwyth I am well content/and thy requeste is
resonable. For wyth reasons and argumentis made pro et contra/
and on both parties answerd/replyed/ and obiected / the truthe of
euery propositiō shal soner & better be knowen: but yet one thyng
I wyll warne the/consyderynge that my onely purpose is to p^roue
the thyng by reason / that in thy reasons and obieccyons agaynst
me/that thou alege no maner text no^r autho^rite/nother of the boke
of y^e olde byble/ no^r of y^e new testamēt: nother of no other boke/of y^e
that thou calleste the holy scrypture of the deuynyte of thy crysten
fayth/ no^r of the lawes made therfore: whych thou by thy fayth art
boūde to belyue. For thou mayst well know/yt wyll be but a thyng
in payne to alege such textis or autho^rytes to me/for y^e that I and
all other turkis of our laws and sekt wyll vtterly denye many of
the p^ryncyple/and many of the textes and autho^rytes of thy crys
te beleue and fayth. **Comyn.** Bycause thou sayst so I shal not
trouble the wyth alleggyng of any such textes or autho^rytes of our
fayth or lawe. And therfore I praye the lyke wyse vse the same ma
ner vnto me/no^r alege thou no texte no^r autho^rytes of the boke of
thy lawe callyd y^e Alcorā no^r of any other boke of thy Machomet
lawe/for yf thou do/ I wyll be as redy to denye those textis and au
tho^rytes of thy fayth & lawe/ as thou wilt be redy to denye those
textes and autho^rytes of my beleue and fayth. **Cynghemyn.** It
is but reason thou shuldest so do therfore let vs nowe both ley all
a .iii. textys

The fyrste dyaloge.

textys and authozitees of eyther of our beleuys and lawes appart:
and see how we can proue by reason and good naturall phylosophy
that there is a purgatory / where that mennys soulys shuide be pur-
gyd and purtyed. Comynge. But I thynke yt wyll be harde
for the to proue it. Therefore I pray the begynne and let me here thy
reason. Gyngeimyn. Wyth ryght good wyll / but yet then fyrst oz
that I procede to that mater concernynge purgatory / thou muste
fyrst graunt me two pryncypals oz conclusyons. One is that there
is a god aboue all / whych ruleth and gouerneth all / and conserueth
and kepeth all / and regardeth and takyth hede to all. A nother is þ
the soul of man is immortall / and shall neuer dye / but hath a lyfe
perpetuall. Comynge. As to those two poyntis I must ned
graunt the. Gyngeimyn. What moueth þ to graūt them so sone.
Comynge. Vary because that oure holy scripture shewyth it
and techeth vs so. And also all our lawes byndeth vs & compelleth
vs to beleue it. Gynge. Ye but yet lay all they scrypture & laws
aparte and tell me what thynkest thou by those two poyntis in na-
turall reason. Comynge. By my trouth I thynke that no man
only by reason can proue that there is a god that gouerneth all / con-
serueth all / & taketh hede to all / nor that the soule of man is immor-
tall and doth neuer dye. Gyngeimen. Yes I shall proue to the
both those poyntis by reason / so that thyne only reason shall Iuge
them to be trewe / yf thou wylt dyscretly cōsydere it and serch it pro-
foudly and put and geue thy reason therto delyberatly to discusse it
Comynge. By what reason canste thou fyrste proue that ther
is a god that gouerneth all. Gynge. Harke and I shall shewe the

That god was wythout begynne and the
fyrst cause of all thyng. Cap. ii.

Fyrst I trust thou wylt graunt me that there was euer moze a
thyng oz nothing / somwhat oz nowhat / beyng oz not beyng.
Comyn. As to that I must nedys graunt / that there was euer
a thyng oz nothyng as the laten men call it / res vel nihil / somwhat
oz no what whych they call / aliquid vel non aliquid / beyng oz not
beyng / whych they call / esse vel non esse / for as þ phylosopher sayth
omniū oppositorum alterū est verum / of two thyngis apposyte oz
contradictories euermoze the one must ned be trew. Gyngeimen.
Then thus / euery thyng is somwhat / and euery thyng that is
somwhat is beyng / so that a thyng / somwhat / and beyng / sygny-
fye one sence / and also theyre contraries / nothyng / nowhat / & not
beyng / do sygnyfye al one sence. Comynge. That is trewe.
Gynge. Then furthermoze whether was there a thyng before
nothyng

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nothyng/ or nothyng before a thyng. Comyn. ¶ Mary a thyng must nedis be before nothyng/ or ellys y^e worlde noz nothyng therein now coude be/ for of nothyng nothyng can pcede noz come. Syn. ¶ Therin thou seyste truthe for one cōtrary can neuer bynge forth his contrary/ for if that onys nothyng was beyng then of that no thyng can neuer come a thyng or beyng/ for of nothyng nought can be made / therfore it folowyth well that there was euermore a thyng beyng. And than that thyng whiche was euer before all other thyngis must nedis be wythout begynnynge for euery thyng that is made or create had a cause of his begynnynge/ ergo then yt must folowe that y^e thyng whych was fyrste of all made/ must ned^e haue a maker/ whiche was vnmade: for yf any thyng were before that thyng whych thou callest y^e fyrste maker/ then that whych thou callest the fyrste maker/ can not be callyd the fyrste maker & the fyrst cause of all/ because it hath a nother maker or a nother cause before yt/ so it must nedis folowe that there is one thyng whych was the fyrste maker and fyrste cause of all thynges/ whiche hath no maker noz no cause therof/ out of whom as of the very founteyne of all causes enery thyng is deryuyed/ and taketh his beyng/ so that thyng whych was fyrste beyng/ must nedis be the cause and foundacyon of all thyng/ & of all beyng/ and that fyrste cause or fyrst maker cā haue no begynnynge/ but was euer wythout begynnynge/ whiche fyrste cause and fyrste thyng a monge all people is callyd god/ and that fyrste cause is most wortly to be callyd god. Comyn. ¶ That cōclusyon folowyth so resonably that it can not be denyed.

¶ That god is and shall be wythout ende.

Capitulum .iii.

O yngemyn. ¶ Then syth that god is the fyrste cause of euery thyng/ and the fyrste and pryncypall cause of the beyng of euery thyng/ yt requyryth that there be in hym such a beyng so p^efyte/ that euery thyng not god/ haue a nother beyng whych must lak somwhat of the p^efeccon of his beyng/ so that his beyng must be the most p^efyte most substancyall beyng/ & the most sure beyng that is or can be. Comyn. ¶ What than. Syn. ¶ Than further that thyng hath the moste p^efyte beyng / the moste substancyall beyng and the most sure beyng/ which shall neuer haue ende/ for yf it shall haue an ende/ it is not most p^efyte/ most substanciall and most sure beyng/ but it must be such a beyng whych excludyth euery imperfeccon that sownyth or tendyth to not beyng/ for p^efyte beyng/ substancyall beyng and sure beyng/ be all contrary- aunt to not beyng/ so that the one is repugnaūt to the other/ and denyeth ye other clerely. And therfor it must then ned^e folowe that
a.iii. god

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god whych is the most perfet beyng/ most substauncyall and most sure beyng/ muste haue a beyng that neuer shall haue ende. So there is no tyme paste in whych he was not/ no2 no tyme present in whych he is not / no2 no tyme to come in whyche he shall not be : so of necessity yt foloweth that his beyng was euer wythout begynnyng/ and is & shall be euer wythout ende. Comynge. I must nedys affyrme the same.

That god is mooste of power and the mooste noble thyng that can be. Cap. iiii.

O yngemyn. Then forthermore syth that god is without begynnyng or ende & the cause of euery thyng that is which hath taken taketh or shall take any effecte/ as I proued the before/ and the cause euer is more stronge than the effecte. And also the cause is euer that/ which hath power to make y effecte to be/ therefore syth that god causyth all/ therefore it must nedf folowe that god hath power to do all/ and because he may do all/ therefore conueniently god is called omnipotent / and is mooste of power & myght : and by the same reason also I may proue the nobylite of god/ for y cause is alway more noble tha y effecte/ and noblenes is that which hath the leste nede of foreyne helpe/ y is to saue of helpe of any other thyng/ and than syth god is the cause of all thyng/ and euery other thyng takyth his effect by god/ and comyth and procedyth of god as of his fyrste cause/ and the cause as I sayde before is more noble than the effecte/ and euery thyng that taketh any effect/ hath nede of y cause/ for that that wythoute the cause the effect coude neuer haue bene/ but the cause hath neuer no nede of the effecte/ for the cause may be without the effecte/ but the effecte can not be without y cause: Therefore syth y god is the fyrste cause of all thyng/ yt must folowe that euery thyng hath nede of god/ and that god hath nede of nothyng/ and than syth that noblenes is that whych hath the no nede of foreyne helpe/ or helpe of any other thyng/ it must of a necessary conclusyon folowe that god is the mooste noble thyng that can be. Comyn. I agre.

That god is the very lyfe/ and that he hath the mooste ioyfull & pleasaunt lyfe that can be. Cap. v.

O yngemyn. Than more ouer sith that I haue prouyd to the here before that beyng and not beyng be two cotrariaunt/ and that beyng must nedys be before not beyng : so lyke wyse lyfe & not lyfe be two contrariauntis/ and it requiryth that lyfe procede & go before not lyfe/ for that thyng whych hath no lyfe/ can not be the only cause of that thyng whyche hath lyfe. For that thyng whyche hath no lyfe no2 neuer had lyfe / may not by his only power make a thyng

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thyng to haue lyfe. **C**omyn. **A**ll that is reasonable. **E**ng. **B**ut we see many thynges in the world/whyche haue lyfe as man & beste/ergo that lyfe which is in those creatures/ is deruyed and procedeth and cam fyyste of that creatour whych is the berey lyfe/ and in whom fyyste muste nedis be lyfe. For as a founteyne/whych is the berey grounde and cause of all the ryuers and brok^e of water/whyche come frome that founteyne/ of it selfe must nedis be y berey water/so god which is groude and cause of all lyfe/must nedis be of hym selfe y berey lyfe. And than syth y god is fyyste creatour & causer of euery thyng whych hath lyfe/it foloweth than that in hym there was euer a berey lyfe/ and that he is founteyn of all lyfe and that no lyfe can be so berey and perfyte a lyfe as his lyfe/because he is the fyyste grounde and cause of all lyfe. yet forthermore syth that god is the berey lyfe and the grounde of all/ and cause of euery thyng that hath lyfe/ than that lyfe and lyuyng whyche god hath/ muste be a pleasaunt & ioyfull lyfe/ or ellys a paynefull and sorowfull lyfe. But yf it shulde be a paynfull and sorowfull lyfe/ than it coude not be a perfyte & sure life/ but syth thou haste grauntyd to me here befoze that god hath the mooste perfyte and sureste beyng that can be/ and that which shall neuer haue ende/ and syth that payne & sorowe is that/ whych causeth the thyng to perysh whych suffereth that payne & sorow/ because it is contrary to the nature and desyre of the thyng whych so suffereth. And ease and pleasure doth comfozte y nature of that thyng which suffereth that ease & pleasure/ and increaseth it/ and causyth it the lenger to contynew. So yf y the beyng and lyuyng of god shulde be a lyfe and beyng in payne and sorow/ that paynfull and sorowfull lyfe/ shulde be the cause that his beyng shuld not be perfyte/ but shulde peryshe at y laste/ and so not to haue an eternall & an infynite beyng. But than syth his beyng is mooste perfyte eternall/ & neuer shall haue ende/ it muste nedis folowe that his lyfe muste nedis be a ioyfull and pleasaunt lyfe/ and the mooste ioyfull and mooste pleasaunt lyfe that can be. **C**omynge. **A**ll that is conuenient to graunt.

That god hath knowlege and vnderstandynge/ and knoweth euery thyng that euer was/is/or shalbe.

Caput .vi.

Engemyn **C**. Than by the same reason that pueth hym to be y berey lyfe/ I may well proue his knowlege and vnderstandynge: for that thyng whiche hathe no knowlege nor vnderstandynge/ can not be only cause of that thyng/ whyche hath knowlege and vnderstandynge. And also as I sayd to the erewhyle/ because y beyng of god/ is the fyyste beyng and the cause of the beyng of euery thyng/ and the most perfyte/ mooste

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moste substaunciall/ and moste sure beyng / It muste than folowe that he muste haue the moste noble and moste worthy beyng that can be imagined oꝝ thought to be/ and thã that thyng which hath beyng & lyfe also/ is moze worthy & moze noble/ than that thyng whyche hath but beyng only/as the tre and herbe/ whyche haue a quyknes of a lyfe wherby they growe and increse/haue a moze noble and worthy beyng/ than a ded stok oꝝ a ded stone whych growe not. And as the brute best whyche hath a lyfe sensytyue and power to moue it selfe/ and memoꝝy/ hath a moze noble and a moze worthy beyng/ than the tre oꝝ the herbe / whyche hath but quykkyng and growyng wythout power to moue oꝝ memoꝝy. And also as þ beyng of man/ whych hath both lyfe sensytyue power to moue/ memoꝝy/ & vnderstādyng/ hath a moze noble and a moze worthy beyng/ thã þ brute beste/ which hath but lyfe sensytyue power to moue & memoꝝy without vnderstādyng. So it must nedis folowe that vnderstandyng is the cause of the moste noble and moste worthy beyng/ and than syth that god hath the most noble beyng & moste worthy beyng that can be/ it muste nedis folowe that in god there must be knowlege and vnderstādyng/ and that the same beyng of god muste be wyth the same knowlege & vnderstandyng. And than yf the beyng of god/as I haue puyd to the here befoze/ be wythout begynnynge & endyng/ eterne infynite and without mēsure/his vnderstandyng must ned^e be wythout begynnynge/ and endyng eterne & infynite without mēsure. And also syth his beyng is/and hath be euer most perfyte/ and as he hym selfe may be hym selfe/ so may he hym self vnderstande hym selfe/ so his beyng can not be seuered from his knowlege & vnderstandyng/ noꝝ his knowlege & vnderstādyng seuered from his beyng. So must it than folowe/that he vnderstandeth all & knoweth euery thyng þ was/is/oꝝ shalbe/ & euery mannys thought/ & euery acte done in þ world oꝝ þ shalbe done in þ world/so that euery thyng is pꝛesent to his knowlege. Comynge. That conclusion pleaseth me well.

That god is the hye good thyng and moste perfyte goodnes and the verey truth. Caput .vii.

O yngemyn. Than further as beyng and not beyng be .ii. contraryantes and repugantes/and some call them contradycories/that is to saye/ þ the one alwaye doth denye & with saye the othꝛ/and as lyfe & not lyfe be two contrariautes/ and where such two contrarianes be/euery thyng in the worlde is verelyed vppon one of them/and nothyng in the world can be verelyed vppon them both/ for
* euery thyng in the world is god oꝝ not god/ and euery thyng is a man oꝝ not a man/and euery thyng in the world that is/ hath lyfe oꝝ no lyfe. So I saye that good and not good/ which we call euyl/ be two cōtraryantes. Than it must nedys folowe þ syth god is beyng/that god must nedys

of the meruelous existens of god:

nedys be other a good thyng or an euyl thyng. But yf god shuld be of hym selfe an euyl thyng/ than there coude no goodnes procede nor come of god/ for one contrary of it selfe onely/ can not byynge forth his contrary. But we see that there be many good thynges/ whyche come from god and be of the creacyon of god / and also euery good thyng taketh his goodnes of god / for that god is the fyrste cause of euery good thyng. Therfore god of whome euery good thyng cometh/ and of whome all goodnes procedeth/ muste nedys be hym selfe the hye good thyng/ and the very and mooste hye goodnes/ and that in no wyse god may be euyl. Comynge. As for that no reasonable man may denye.

That vertue is euermore in god.

Caput .viii.

Gyngeimyn. Than lyke wyse as good and euyl be two contraries/ so truthe and falsshed be two contraries: therfore god muste than be other truthe or falsshed/ but falsshed is of the kynde of euyl/ and truthe is of the kynde of goodnes/ and than syth god is the very goodnes and the hye good thyng hym selfe/ and falsshed is of þe kynde of euyl/ it muste nedys folowe that god in no wyse may be false/ but that he hym selfe muste be the very truthe. And than syth I haue proued vnto the that god is a beyng and a thyng wythoute begynnynge or endynge/ and the mooste perfyte thyng/ the mooste substauncyall thyng/ & mooste sure thyng/ the very truthe and the beste thyng/ god muste haue in hym selfe the beste propertees that can be. Comyn. I graunt well. Gyngeimyn. Than I praye the answer me to this is not vertue the beste properte that can be in god. Comynge. Yf I shulde answer the therto/ we muste fyrste agre what thyng vertue is. Gyngeimyn. I thynke that vertue is nothyng ellys/ but the disposycyon of the mynde well orderyd/ so that vertue resteth euer in þe mynde/ as whan the mynde doth consente and agre to goodnes. And I thynke that all clerkes wyll agre to the same. Comyn. And I thynke the same / and that vertue ys nothyng ellys but a good mynde. for alway whan the mynde consentyth to goodnes / than there is vertue / whether it be in god or in his creatures/ and this consente to goodnes is euermore in god. Gynge. Than syth the mynde and wyll of god doth euermore cōsent to goodnes/ it foloweth well that vertue muste euermore be in god. Comyn. I muste nedys asyue the same.

That

¶ That iustyce muste euermore be in god/ and god is
euer ryghteous and iuste. Caput .ix.

Gyngemyn. ¶ Then furthermore whyther is iustyce belongynge and
incydente to vertue or no. Comynge. ¶ It muste nedys be so/ for
all clerkes haue diffynyd/ that iustyce is a constant and a perpetuall wyll
gyuynge to euery thyng his owne/ and therefore me thynketh it muste
nedys folowe/ that iustyce muste nedys be a good thyng and an hye ex-
cellent vertue. ¶ Thou sayste treuth/ and by that hye excellent vertue of
iustyce/ god doth rule and gouerne all/ and that same selfe iustyce is the
constante wyll of god/ wherby he gouerneth all the worlde & euery thyng
therin/ in a conuenient and reasonable ordre/ and so it muste folowe that
god is euer ryghteous and iuste.

¶ That god is euer mercyfull.

Caput .x.

¶ At nowe forther I wyll demaund of the whether mercy be a good
properte and incydent to vertue or no. Comynge. ¶ Than lette vs
fyrste lyke as I sayd/ before agre betwene vs/ what we call mercy.
Gyng. ¶ I thynke that mercy is nothyng ellys/ but a lounge mynde
of a pytefull affecte. And syth that mercy is incidēt to vertue/ thā it must
be euer in god/ so that always god by his iustyce doth gyue/ and by his
mercy he doth remytte. And as god by his iustyce doth gyue ponyshment
and rewarde to euery one as he dothe deserue/ so by his mercy he doth re-
mytte ponyshment/ and inlargeth the rewarde: Comynge. ¶ That cō-
clusyon is both proper and reasonable.

¶ That the iustyce and mercy of god be correspondēt
and that the one can not be wythout the other.

Caput .xi.

Gyngemyn. ¶ Than forther syth y iustyce and mercy be both incydent
and always belongynge to vertue/ it foloweth of necessitye y iustyce
& mercy must alway be in god/ & y his iustyce cā not be without his mercy
nor his mercy wythout iustice. And than it must nedys folow y god doth
neuer ponysh no creature by his iustice/ but that by his mercy his ponysh-
ment must be lesse than he doth deserue: & also that god doth rewarde no
creature by his iustyce/ but that by his mercy which is a lounge pytefull
mynde/ he doth gyue hym a greater rewarde thā he doth deserue. For by
his iustyce he gyueth ponyshment cōdigne & dew/ & by his mercy he remyt-
teth agayne parte of y ponyshment: and also by his iustyce he gyueth re-
warde cōdigne & dew/ and by his mercy & goodnes he inlargeth & gyueth
more rewarde therto. So it foloweth for a necessary cōclusyon/ y the ius-
tyce of god & the mercy of god/ be euer correspondēt & correlatyue/ & y the
one can not be wythout the other/ and that god is euer iuste & mercyfull.
Comynge. ¶ By my trouthe this is a meruelous goodly cōclusyon.

¶ That

That god doth gouerne all/ & conserueth all/
and doth take hede to all. Cap. xii.

Ongemyn. ¶ Than now to þ purpose þ I spake of in the begyn-
nyng. Syth that god is infynite and seeth and knoweth all/ &
is hym selfe the hye good thyng and the excellent goodnes/ & blith
euer his iustice and mercy whych be euer correspondent to gyther/ &
muste nedys folowe that he by his iustyce and mercy doth rule all &
gouerne all/ and cōserueth and kepeth all the world & euery thyng
therin. ¶ Comyn. ¶ Thou hast dzyuen that cōclusyon vppon so ma-
ny resonable pyncples that I can not denye it. ¶ Gynge. ¶ Than
yet forther I must aske of the a nother question/ is not loue a thyng
and properte belongynge to vertew. ¶ Comyn. ¶ Yes mary it must
nedys be so/ for in the loue of god and thy nerbour for goddis sake
restyth all vertue. ¶ Gynge. ¶ Why than it must nedys folowe þ loue
must euermore be in god and þ god dothe loue the worlde/ or ellys
he wolde not by his prouidence gouerne it & conserue it as he doth/
and than he can not gouerne it & conserue it/ excepte he regarde it &
take hede to it and to euery thyng conteyned in the worlde/ and to
euery acte and dede whyche is done in the worlde. ¶ Comyn. ¶ All
that I graunt well. ¶ Gynge. ¶ Than syth that he regardeth and ta-
keth hede to the world and to euery thyng in the worlde/ & to eue-
ry one of his creatures/ he wyll of a congruens mooste specyally take
hede to his creatures here in yerth/ whyche be most worthy & noble/
but mā is most worthy & noble of all his creatures in yerth/ because
he is most lyke vnto god. ¶ Co. ¶ Why is man more lyke to god thā
any other creature i yerth. ¶ Gyn. ¶ Because þ mā hath both know-
lege and vnderstandynge as god hath & so hath no nother creature
in yerth and therfore of conueniēce it must than nedys folowe that
god doth regarde and take hede to man and to the actys & dedis of
men. And than it must forther folowe that he must ponysh and re-
warde euery acte and dede done by man after his deseruyng accor-
dyng to his iustyce and mercy. ¶ Comyn. ¶ All reason wyll agre
to the same.

That god is euery where/ & alway in euery
place of the worlde. Cap. xiii.

Ongemyn. ¶ Than yet forther as touchyng the meruelous exi-
stens of god/ thou remembryste I shewed the ere whyle þ euery
thyng in the worlde is present to the syghte and knowlege of god.
And than he must nedys knowe euery thyng/ & euery mā's thought
and wyll/ & as I sayde to the befoze because his knowlege & vnder-
standynge extendyth so large that he knowyth euery thyng/ euery
b.i. where

where and in every place and because his knowlege can not be se-
uered fro his beyng nor his beyng fro his knowlege/it folowyth well
þ he must be every where & in every place. Comyn. That conclusy-
on wyll be meruelous hard to proue. Synge. Yes that conclu-
sion I can proue the by a nother reason and argument. Comyn.
I praye the how. Synge. Thou knowest well I shewed & pro-
ued to the erewhyle / that god is the fyrste cause of all thyng & alle
beyng. And that there is no other fyrst nor pryncypall cause of the
beyng of the world but onely god : and that god is the onely cause
thereof/and there is no nother medyat cause thereof but only god/
¶ Than thus as the philosopher saith and where the cause ceaseth the
effecte ceaseth. As thus yf there be but one cause of the beyng of a
thyng/yf that cause be taken away and be absent from the thyng/
than that thyng can no longer haue beyng/ nor can no longer con-
tynue but must cease for to be/and bycause god is the fyrst & one-
ly cause of the worlde & of every parte of the worlde/ and no nother
cause but only god/yf god shulde be absent fro the worlde/ or fro any
parte of þ worlde. The worlde from whych he shuld be so absent/ or þ
pte of the worlde/ fro which he shuld be so absent/ coude not be nor no
lenger contynue/ but now because there can not be put an exāple
lyke therto in all poyntis/yet I shall put the a famylare example/
þ somwhat shalbe resemble therto: as the fyre and the flaine thereof/
for we see by experyence that the fyre is the cause of the flaine/ ther-
fore if the fyre be clerely taken away the flaine can not be/ nor no len-
ger contynue. And where so euer the flaine is there the fyre must
nedis be/ and where so euer any parte of the flaine is there the fyre
must nedis be: so I say of god & the worlde/ where so euer þ worlde is
there god must nedis be/ & where so euer any pte of worlde is/ there
god must nedis be/ therefore it must nedis folowe that god is pre-
sent every where/ in the worlde and in every parte of the worlde/ &
no where absent/ and therefore because that god is the fyrst cause of
the worlde/ and no nother cause of the worlde but onely god/yf god
shuld be absent from the hole worlde & not present in the hole worlde/
his absence shulde cause the hole worlde to perysh. And also yf god
shulde not be present every where and in every parte of the worlde
that parte of the worlde from whens he is absent and not presente/
coude no longer remaine in his beyng/ because as I sayd before/
god is the fyrst & onely cause of the hole worlde and of every parte
of the worlde/ & yf the cause shuld cease/ the effecte shuld cease/ wher-
fore as I sayd before it must folowe for a necessary conclusyon/ that
god is every where & alway present in þ worlde/ & in every pt & place
of the worlde. Comyn. Nowe I thanke the for that conclusyon
pleaseth me well/ but yet there is one dout therin/ wherein I wolde
moue

move the and that is thus/ yf that god be euery where in the worlde/ and in euery place of the worlde/ it shulde seme to some mennis fantasyes/ y god of hym selfe shulde be dyuerse thyngis/ or ellys dyuerse of his partis shulde be in dyuers placis. Als one part of god to occupye one place/ and a nother parte of god to occupye a nother place. ¶ Synge. ¶ May not so yt muste nedis folowe be reason that god is but one thyng and not dyuers thyngis/ and that there be no mo godd but one. And also that that same one god may be hole in dyuers placys. ¶ Comyn. ¶ I praye thy by what reason may I knowe and vnderstande that.

¶ That god is but one thyng/ and not dyuerse thynges. Cap. xiiii.

O ynge myn. ¶ Als touchynge the fyrste that god is one thyng and that there be no mo godd but one/ thus it may be prouyd/ vnite must be before pluralite/ or ellys pluralyte must be before vnite/ so that god must nedis be an vnite or ellys a pluralyte/ and euery pluralite consystyth of two thyngis whiche be dyfferent in them self/ & two dyuers thyngis. But betwene euery two dyuers thyngis is some disorde & varyaunce/ for where is no maner of disorde of beyng there is but one thyng/ but if god were seuerall thyng and not one thyng/ then shulde there be euer in hym a disorde & a varyaunce/ and yf he had such a beyng that euer varied in hym selfe then had not he the noblest beyng/ and the ioyfullest beyng/ but a beyng misurable and wretched/ therfore sythe he hath the noblest beyng and most ioyfull that can be/ as I haue prouyd to the before/ yt muste nedis folowe that god is but one thyng/ and not dyuerse.

¶ That there is but one god.
Caput .xv.

A And also by the same reason yt foloweth that there muste nedis be but one god and not many/ for yf there were many goddis/ other then those goddis agre amonge them selfe in euery thyng & euery acte/ or ellys they dysagre and dysorde in euery thyng and euery acte/ or ellys thrydly they agre in some thyngs and dysorde in some thyngs/ but as to the fyrste/ yf they agre in euery thyng and euery acte/ then be they not many but one god/ as to the seconde yf they dysorde in euery thyng and in euery acte/ then shulde there be no conorde in all y world nor the world nor nothyng ell coude neuer haue bene nor contyneyd/ for that whych the one shulde haue conserued/ the other shulde haue dystroyed. Als to y thryd poynte if they agre in some thyng & i some thyng dysagre/ then in those thyngs in whych they dysorde muste be betwene the varyaunce/ then yf they vary betwene them selfe/ nother of them can haue the most noble and ioyfull beyng/ but ych of them a beyng misurable. And also yf there be two goddis/ there must be of euery thyng two

The fyrste dyaloge.

fyrste begynnynge / so nother of them shuld be by hym selfe sufficient. Also in euery kynde yf thyngis that whyche is the hyste of the same kynde is but one thyng / for the multytude of all seuerall men is reducyd in to one man kynde / the multytude of euery seuerall horse in to one kynde of horsys and so of other / and the multytude of seuerall kyndis in to one generall begynnynge and hed of alle kyndes / so the vniuersall order of thynges is referryd to one hole & vniuersall begynnynge. And lykewyse as euery synguler mater is referryd in to one mater / euery mēbre of the world in to one hole member & body / so all seuerall natur^e be referryd to one hole nature / alle seuerall lyfys to one lyfe / all seuerall mouers to one mouer all seuerall orders to one hys hole orderer of all thing^e / so it must nedys folowe that there is but one god and no mo / whyche is the fyrste cause / begynnynge / ruler and orderer of all thyngys / and is but one in hym selfe.

That god is hole in dyuerse placys.

Caput .xvi.

Also as to the other poynte it is not incōuenient that y^e same selfe one god may be hole in dyuerse plac^e / for thou seeyst by experiēce that the sowne of a thyng or a voyce or a worde spoken may be hole hard in dyuerse placis / of dyuers men atons & yet euery man heryth the hole voyce sowne or worde / & hyt reboundeth hole in euery mānys erys. Also thy soule and lyfe of thy body is hole in thy hole body / and hole in euery parte of thy body / or ellys yf pte of thy body (as thy hand or thy fote) were cut away or destroyed pte of thy soule were mynyshed & destroyed / but of that thou seeyst at thyne eye the contrary experience : and so thou seeyst well that thy hole soule and lyfe is hole in dyuerse placis / wherfore syth thou seeyst well y^e these thyng^e whych be but y^e creatur^e of god / haue such power of beyng y^e they maye be hole in dyuerse placys / yt foloweth well that god that is creatour and cause of all / hath such power & nobilite of beyng that he may be hole in dyuerse placys. **Comyn.** **N**owe that is one of the pperyste conclusyons for my lernynge that euer I harde. **Gyng.** **Y**et tary a lyttyll whyle / and I shall shewe the a other conclusyon touchynge the meruelous existens of god / whych peraduenture shall pleas the as well as that. **Comyn.** **T**hat I wold be glad to here / therfore I praye the shewe me what it is.

That god is eternall.

Cap. xvii.

Gyngemyn. **B**y these forsayd conclusyons I shall now proue to the that god is eternall. **Comyn.** **T**hou haste me thynketh prouyd y^e to me substauncyally all redy / for thou haste prouyd that god is infynyte wythout begynnynge or endynge / and that I call eternall. **Gyngemyn.** **M**ay nowe I see well thou perceyuest not the perfyte grounde of thys thyng

of the meruelous existens of god.

thyng. Comyn. Why what callest thou eternall. Syn. Forsothe
 Eternall/ is þ very pite possession of all to gyther of lyfe interminable/ þ
 is to say wythout chaūgyng of tyme/ but all thyng that is in the world
 lyuyng in tyme/ occupyeth tyme pzeient/ & procedyth from tyme past vn
 to tyme to come/ for yt hath lost the tyme of yester daye/ & yet occupyeth
 not the tyme of to morowe. For no man lyueth in this lyfe but in this
 pzeient mouable & transytoz moiment. And euery thyng that lyueth &
 is in this worlde/ occupyeth atones but one lytyll moimēt of tyme/ so the
 ioye that any creature can haue in this lyfe is as no ioy/ for I trow thou
 wylt graunt that that ioye/ whych thou haddest yester day/ whych is now
 passyd/ is now to the no ioy/ and þ ioy whych thou shalt haue to morow
 not yet cōmen is yet to the no ioy/ for yf the pleasure/ which thou haddest
 yester daye in tastynge of delicate metis be now paste/ the hast thou now
 no such pleasure in tastynge/ or yf thy body shall haue after this tyme an
 ease and pleasure in the auoydynge of the payne whyche thou now indu
 cyst/ yet hast thou no such pleasure now/ so all the beyng lyfe pleasure &
 ioy whyche any creature hath in this lyfe/ is but durynge one lyttyll mo
 ment whych is shorte/ and lyttyll worthy to be called any perfyte beyng
 or lyfe/ or any profyte ioy/ but the eterne existence of god whych must ex
 cell all other beyngys/ hath in yt selfe suche a nobilite that yt compzeen
 deth all the hole plente of lyfe to gyther/ and knytteth tyme paste & tyme
 to come wyth the tyme pzeient. And nothyng is to god past nor to come
 but all thyngis be to hym pzeient. For yf any thyng were to hym newly
 knowen/ than god had not all perfyte knolege in him at the begynnyng.
 And so than there shuld be in god some mutabilite/ and chaunge & aug
 mentacyon of knowlege/ and because he had euer moſte perfyte beyng
 and moſt perfyte knowlege/ and his knowlege can not be separate from
 his beyng/ as I haue proued to the befoze/ it muste nedis folowe/ þ god
 knewe all thyng euer/ & euery thyng was euer/ is/ & shalbe to hym pze
 sent. Comyn. This is now one of the merueleſt cōclusyons þ euer I
 hard/ but syth I now perceyue þ nothyng is worthy to be called eterne
 but onely god/ what shall I call those thyngis/ whych haue such an exis
 tence/ in traunſitory inomentis that neuer shall haue ende nor fynish.
 Syn. Certes yf I shuld gyue them a cōdyng name I must call the
 perpetuall/ and the existens of god eternall/ and syth that god is pzeient
 euery where/ and all thyng is pzeient vnto hym/ and the vnderſtādyng
 of god is his very beyng/ yt must nedis folowe that god vnderſtandeth
 seeyth and knoweth euery thyng in the worlde/ euer pzeient befoze hym/
 euery mānis thought/ euery acte that is past/ and euery thyng that is pze
 sent/ and euery thyng that is to come/ and knoweth what euery creature
 hath doth/ doth & shall do/ and what euery man doth or thynketh or shall
 thinke or do/ so euery thinge that euer was/ is/ or shalbe/ is now to hym
 knowen/ and is now pzeient befoze hym. Comyn. Nowe doutles þ
 b .iii. is one

The fyrste dyaloge.

is one of the nobleste conclusyons that euer I harde syth I was borne/
and therfore I thanke the with all myn harte/and not onely for this/but
also for all thy other reasons whyche thou hast made to me here before/
wherby thou hast so forsyd me that I must nedys by reason graunt/that
there is a god whych by his hys prouydēce ruleth and gouerneth all/ and
conserueth and kepeth all/and regardeth and taketh hede to all þ world/
and to euery thyng therin conteyned. But at the begynnynge of our cō
municacyon thou shewydyst me þ thou coudyst proue to me by reason a
nother conclusyon/and pryncyple that is say/ that the soule of man is im
mortall and shall neuer dye. **Cyng.** **That cōclusyon I purpose and**
can proue to the wyth so good demonstratyue reasons/ that I dout not/
but I shall therin ryght well satysfye thy mynde/ but yet now because I
haue a lytell bysenes to do/ I praye the spare me for a lytell season. And
with in the space of an houre or lytell more/ I shall mete the here agayne
& than we shall procede in our argument. Comyn. **Wyth ryght good**
wyll I am content/ & I shall not fayle by goddis grace to be here agayn
wythin this houre/ and than diligently to attend vpon thy retonne / and
therfore I pray the fayle not to kepe thy promise. Cyngemyn.

I shall not fayle to kepe my promyse by the helpe of the
great god. And therfore for a season nowe fare
well. Comynge. And fare well a
gayn wyth all myne harte .:

Thus endeth the fyrste dyaloge/declarynge
the meruelous existens of god .:

**the second dialogue of the immor-
talyte of mannis soule.**

**That yt is conuenient and nedefull to proue the immor-
talyte of mannis soule by reason. Caput .i.**



Cynge myn. **N**ow by my troth well met for I thought
as mych þat I shuld be sure to fynde þat here at my retorn
Comin. **A**nd I made þat more hast/ because I wolde
be here before the. For I wolde be loth þat thou shuldest
proue in me any breach of cōuenaūte or pmyse. **C**yn.
Therin thou art þat more to be cōmendyd/ & therfore
nowe let vs go to our mater that we dyd pmyse be-
twene vs to dispute/ that is to say/ to proue by naturall reason only that
the soule of man is immortall and shall neuer dye. **C**omyng. **I** wot
well thou dydest say to me/ that thou coudest proue it be natural reason:
but I had leuer here tell of the other cōclusyon that thou spakest of/ that
is to say/ þat there is a purgatory/ where the soule of man shalbe penyshed
after it is separate from the body/ whych is more cōuenient & more ne-
deffull to be puyd/ than to proue the immortalyte of mānys soule: for there
is but few people but that they beleue that the soule of man is immortall
Cyn. **A**nd I thynke it is both conuenient & nedefull/ to proue fyrst
the immortalite of mānys soule/ for as touchyng þat fyrst poynte/ I cā not
so cōueniently proue to the by reason þat there is a purgatorye/ nor so well
to satisfye thy mynde therin/ excepte I shuld fyrst proue to the by reason
that the soule of man is immortall/ for that þat other the same groundis &
principles which serue for the fyrste wyll cōueniently serue for the other/
or ellys they wyll be antecedences necessary to proue the seyde consequēs.
And as to the seconde poynte me thynketh it is now very nedefull/ and
for a cōmen verttuous welth to proue by reason that the soule of mā shuld
be immortall. For this I merk meruelously whyche I see by a comen ex-
peryens bled in the world/ and specially in my contrey/ þat many whyche
be called the grete wyse men of the world/ whych haue depe and hye ler-
nyng and also excellent myt/ do lyue abhominably and bycously/ some
in pompe and pryde/ some so inordinate couetous that be neuer faciate/
some in rancor malyce and disdeyne/ & many of them do neuer conuerte
from those vices/ durynge theyr lyuys/ nother by exhortacyū/ ptechyng/
techyng/ nother by payne penyshment sekenez nor other thyng/ except
it be for a very lytyll season only whyle the payne indureth/ I saye than
yf such wyse men and great clerkis so well studied and lerned/ beleued p-
fytely and surely that theyr soulys were immortall/ & shuld haue payne
or ioy in a nother worlde/ accor dyng as they deserue here in yerth/ I sup-
pose verely they wold neuer contynew in theyr vicious lyuynge as they
do/ wherfore it is a great cōiecturall argument vnto me that they beleue
not theyr

not they? soules to be immortall. But that they labour & studie to bring
other to beleue þ immortallite of mannis soule/ because they wold haue the
obedyent vnto them & therby to mayntayne they? owne vices and volup
tuous appetyt. **C**omyn. **N**ay god forbed it shuld be so/ but I thynk
rather it is the fraylte of theyre nature/ and that they do but forget to do
they? dewtes to god for the tyme/ but yet yf there be any such mē as thou
spekest of/ whyche wyll neuer be conuerted by exhortacyon/ prechyng/
sekenes/ nor other ponyshment/ me thynketh for the there is no remedy.
Cyng. **Y**es forsooth this thyng whych I purpose now to shew the pad
uenture may be a remedye and helpe therin. For there is nothyng in the
worlde shall alter and chaunge a mannis mynde and beleue so well and
surely/ as shall the iudgemēt of his own reason/ for when a man is set in
the persyte beleue of any thyng/ though the prayer & opinyō of other can
not turne his mynde/ yet whē a nother reason cometh to his mynde which
destroeyeth that fyrste reason/ whych causyd hym to beleue his fyrste oppo
nyon to be trewe/ þ same other reason so comē to his mynde shall chaunge
his fyrste beleue and opinyon. **T**herfore I say for such mē as beleue not
the immortalltye of mannis soule/ it is necessary to persuaude them by rea
sons and argumentis and such as they neuer herd before/ or ellys though
they haue before hard them/ yet they dyd neuer in they? myndis wyth de
liberacyon depely dyscusse them. And such reasons so moued vnto them
shall cause the to alter & chaunge they? beleuys and opinyōs. And where
they beleuyd before that the soule of man was mortall/ they shall by the p
suasyon of suche reasons chaunge theyre opynyons/ and beleue that it is
immortall/ & that it shall neuer dye.

What is a diffynycyon/ and what is a
descrypcyon. **C**aput .ii.

Comyn. **B**y my troth thou sayst well vnto me/ and therfore I
praye þ now shewe me some of those reasons/ whych thou thynkest
necessary to proue the immortallite of mannis soule/ for the contentacyon
of my mynde therin. **C**yng. **W**yth a ryght good wyll. But yet yf I
shulde satisfye thy mynde in this mater by wey of argument and reason
yng/ we had nedz fyrste to agre betwene vs in þ wordis & termys that
we shall speke/ so that I may meane the same thyng alwaye þ thou dost
meane/ and that thou meane alway/ the same thyng that I meane. For if
speke a worde/ and by that worde that I speke I do meane fyre/ & by the
same selfe worde thou dost meane water we shall neuer than agre in oure
argumentis and reasons/ nor by our argument neuer bringe forth/ nor
proue no trewe nor good cōclusion. **T**herfore if we shuld talke of þ body/
and of the soule/ & of man/ it is fyrst necessary to agre betwene vs/ what
thyng we call a body/ and what thing we call a soule/ and what thyng we
call a mā. **C**omyn. **T**hou sayste well therin/ therfore fyrste I pray the
tell me

of the immortallite of mannis soule

tell me thyn opiniō therin/ & what thing thou callest a body/ & what thing thou callest a soule/ & what thing thou callest a mā. **Cyn.** I call a body as all y^e philosophers befoze haue defyned it. **Co.** What meanest thou by this word^e dyfyned. **Cyn.** Hary diffynycyon as y^e philosophers sey is a rule whych sheweth and techyth vs y^e beyng of the thyng/ and what the thyng is/ only by termes and wordes essenciall. But a descripcyon is a rule/ whyche shewith and techyth vs the beyng of the thyng and what the thyng is by wordis accydētall/ and wordys essenciall be those which sygnifye suche an essenciall thyng/ whych can not be taken away frome the same selfe thyng/ whych we wold haue diffynyd and that thyng styll to remayne. But accydētall thyngis be those/ whych may be taken away from the thyng whych we wolde haue describyd/ and yet y^e thyng may styll remayne/ as whyte/black/hard/softe/good/bad/and suche other be termes accidentall for a horse or a man/ for whitnes or blacknes/herdnes or softnes/goodnes or badnes may be chaunged in a horse or man/ & take away from those thyngis/ & yet the same selfe horse or man may remayne styll in they^r substauncyall beyng/ and therfore they be callyd accydētall thyngs for a horse or a man / but those termys a body & sensyble/ be they^r essenciall for a horse or a man/ for they may not be taken away frome the substance of a horse or a man/ and the same selfe horse or man to remayne/ and therfore they be callyd essenciall termes for a horse or a man.

**What is a body/ what is a soule/ and what
is a man. Caput .iii.**

Comyngo. All that I pceyue well & am agreyd with y^e therin/ therfore I praye the procede and tell me what thou callest a body/ and what thyng thou calleste a soule/ & what thou callest a man. **Cyng.** I call that a body as I sayd befoze as the philosophers haue diffynyd it/ that is thus: A body is that whych hath lenkthe/ bryde/ & thyknes. And a soule as y^e phylsophers say/ is y^e acte of a naturall body hauyng lyfe in power. And a man is a body wyth a soule sensytyff and reasonable. But yet me thynketh there is a better diffynycyon/ than that for the soule after myne opinyon. **Comyn.** What is that. **Cyn.** Surely after my mynde a soule is no nother thyng but a lyfely power/ and ought not alway to be callyd the acte of the naturall body hauyng lyfe/ for I thynke that thou wylt graunt that the soule of man/ whē it is separate frō this corruptible body is a soule/ and yet it is not than the acte of the body/ for thā it doth nothyng wyth the body/ nor that body doth no acte/ nor hath no naturall doying by reason of the soule/ and therfore it semeth it is no good diffynycyon of the soule to call it the acte of the body/ but the beste diffynycyon of the soule is to call it the lyfely power. **Comin.** Yf that be thyn opinyon/ than thou goyst clene from the diffynycyon of the philosophers and than I suppose that few clerkis therin wyl take thy parte. **Cyng.** Nay it is not clere agayne the philosophers mynde/ for peradventure

The seconde dialoqe

when they gaff that diffynycyon they mant that the soule beyng ioynd wyth the body/ is y^e acte of the body. Comyn. Well than go forth with thy purpose. Gynge. Then forthermore I saye that of that soule there is thre diuersitees/ that is to say/ a soule vegetatyff/ a soule sensityff/ and a soule intellectyff. A soule vegetatyue is that lyfe that is in a plante tre gresse herbe or frute whyche do growe. A soule sensityue is that lyfe whyche is in a brute beste/ whyche occupyeth and vsyth the .v. wytt^e and lacketh reason and vnderstandyng/ as is a hors a cowe a byrde or a fysh. And the .v. wyttys be the tastyng/ the synellynge/ the heryng/ the syght and the touchyng. And therfore euery kynde of bestes hauyng these .v. wyttys haue a soule sensityue. But a soule intellectyue is y^e whyche hath a lyuely vnderstandyng to knowe good frome euyl/ and ryght frome wrong. And therfore a man is y^e creature to whom god hath gyuen this soule intellectyue/ whych we call the reasonable soule. And because man hath growyng as plantis and herbis haue/ he is therfore callyd lyfely/ & because he hath the vse of the .v. senses as brute best^e haue/ therfore he ys callyd sensyble. And because he hath reason and vnderstandyng/ therfore he is callyd reasonable. Therfore a man is nothyng ellys but a lyfely body sensyble and reasonable/ so those two thynges ioynd to gyther that is to say/ the body & the reasonable soule do make a man. Comyn. This is a very good introduccion to our mater and a reasonable/ therfore I am content to graunte to the all these forsayde conclusyons/ therfore I praye the go forth wyth thy argument/ & let me see how thou canst proue by reason that the soule of man is immortall and shall neuer dye. Gynge. That I truste I shall proue the/ but yet fyrste or we go to y^e reasonyng therof/ fyrst I shall pue to the that it is wysdome for a man to beleue that the soule of man is immortall/ & shall neuer dye. And that it is great foly to beleue the cōtrary that it is mortall. Comyn. How canste thou proue that. Gynge. I praye the. Comyn. Forsooth thus.

That yt is wysdome to beleue that the soule
of man is immortall. The fyrst reason.

A Man muste nedis other beleue that the soule of man is immortall and shall neuer dye/ or ellis mortall and shall perysh wyth the body/ but yt is more wysdome and profyte for a man to beleue y^e yt shall neuer dye/ then y^e contrary. For in euery doutfull thyng the more surer way is to be chosyn. But yf thou beleue that it is immortall & shall neuer dye/ thought it be not so/ yet that beleue by no possybilite can neuer hurt the nor dysprofyte the/ for yf it be immortall and shall haue ponyshment after for his desert/ that beleue maye do the greate good/ yf thou lyfe the more vertuously. And yf it be mortall & shall dye/ yet yf thou beleue that yt is immortall/ y^e beleue shall neuer after thy deth do the hurte/ whyther thou lyfe in this worlde vertuously or vyciously/ when thou hast no lyfe
no: beyng

no: beyng after thy soule is departyd from thy body. But on the othe^r syde yf thou beleue that it is mortall and shall dye with thy body/ that beleue may pdaue^ture do y^e great hurte. For if thy soule lyue after thy body and be ponyshyd in a nother world for thyne offencis done in this world/ yf the boldnes of that beleue haue causyd the to lyfe y^e more byciouly in thys worlde/ for whyche thou art in a nother worlde ponyshyd/ then that beleue that thy soule is mortall is cause to the of great harme/ therfore to beleue that y^e soule of man shall dye wyth the body one way may be cause to man afterward of great hurte. But of this beleue that the soule of mā shall neuer dye/ shall neuer by no possyb^le be hurtfull to mā afterward no: there cā not folow therof to man any harme/ wherfore I may well cōclude that a man to beleue that his soule is incorruptyble and shall neuer dye/ is great wysedome/ and to beleue the contrary is great folyshnes.

Comyn. That reason prouyth it more wisdom to beleue the immortalyte of the soule/ but yet that reason prouyth not the soule to be immortall

¶ yf the soule of man shuld not be immortall/ than
were man the moſte vnhappiest of all other crea
tures and bestys Caput .v.

O yngemyn. But yet yf thou wylt gyue me dilygent herynge/ I truste I shall proue the by reason that the soule of man is immortall/ and that it is infynite & shall neuer dye no: vtterly perysh/ and that I shall proue the by dyuerse reasons. **Comyn.** I praye the by what reasons. **O yngemyn.** Doubtes by many good reasons/ wherfore my fyrste reason is this. There is no creature of god in yerth whych doth to god so myche honour no: praylyth god so myche as man doth/ no: also there is no creature in yerth that hathe any knowlege and reason to knowe/ how to do honour to god saue only man/ than syth that man is only that creature/ whych doth honour to god here in yerth/ it is conuenient and standeth moſte wyth equite and wyth the ryghtfull iudgemēt and goodnes of god/ y^e god shulde therfore rewarde man wyth a lyfe & a beyng more pleasaunt and better/ than any other creature or beste here in yerth. But the lyfe and beyng whych man hathe here y^ett^e/ is more wretched sorowfull and worse/ than the lyfe of any other brute beste here in yerth/ ergo it is cōuenient and necessary that man haue a nother lyfe after the corrupcyon of his body/ and that must nedys be the lyfe & beyng of his reasonable soule/ because his body after this mortall deth hath by nature no maner of lyfe. **Com.** Why is y^e lyfe of mā here in yerth more wretched sorowfull & worse/ than the lyfe of any other brute best. **O yng.** That I shall shewe the/ for thou knoweste well I nough & seest by expyence that the body of man is more febell and tender/ than the body of any other brute beste/ for the body of man is all tender and naked and myche more tender than any other brute beste/ for the fysh haue of they^r

nature shell^r oꝛ skalys to couer and defend theyꝝ bodyes/the best^r be full
of here and haue thyk skynnes/the foules haue fethers: but man is tēder
and naked yf he had not coueryng foꝛ hym/made of other bestis skynne
oꝛ here oꝛ other thynges/he shuld peryshe foꝛ cold/ foꝛ whych thyng to be
gotten man must labour and study/ where the bestes fyssh oꝛ foule nede
not to labour foꝛ the obteyning therof/because they haue all such thinges
nedefull foꝛ the gyuen them by nature/so that yf lyfe of man is more nede
full and wretched/than the lyfe of any other brute best. Also man taketh &
must take great labour foꝛ the obteyning of his necessary fode & lyuynge/
as to tyll the grounde wyth gre^t labour to get hym drynk & fode. where
the bestes take no such payne foꝛ drynke noꝛ other fode/ but fynde alway
the water redy foꝛ theyꝝ drynke / and all other thyng oꝛ deynyed by na-
ture redy foꝛ theyꝝ fode wythout any study oꝛ labour therfore to be take/
So the lyfe of man is more laborous & paynfull / than yf lyfe of any other
brute best. Also man indureth mych veracyon thought study & vnquietnes
of mynde/whych the brute bestes indure not/foꝛ though yf man knoweth
surely that he shall dye and oft taketh thought therfore/ yet yf brute best^r
haue no knowlege of theyꝝ deth noꝛ take no thought therfore. And also
man doth take though & care foꝛ losse of ryches losse of honour oꝛ dignyte
and many a man taketh so greate care foꝛ losse of such ryches & honoure/
that durynge his lyfe therfore he can neuer be mery. And some mā taketh
so great thought and care therfore that oft tymes he dyeth foꝛ sorow/ mē
and women also desyre and couet gay and fresh apparell to couer theyꝝ
bodyes/goodly garnysshed and fayꝝ houses/ & all bewteous syght^r plea-
saunt to the eye/ as goodly picturys & imagis / they desyre & delyte also
in swete smellis and sauours/and to here songes and armony and swete
sownes pleasaunt to the ere/ and taketh great payne labour and study/
veracyon and vnquietnes of mynde foꝛ the obteynynge of such thynges.
But yet the brute best carith foꝛ no such thinges/ but regardeth nothyng
but only his fode/his bodely luste ease & pleasure. Therfore it pueth well
that man indureth mych veraciō thought study & vnquietnes of mynde/
which the brute bestes indure not. Therfore as I sayde before/yf yf soule
of man shuld not haue a nother lyfe and beyng after it is separate from
the body/then were man in woꝛs case than any other brute beste/ whyche
were not consonaunt to the iustyce noꝛ goodnes of god/ that man which
of all creatures yerthly gyueth only honour and prayse to god/shulde be
rewarded wyth a lyfe more wretched & woꝛse than any other best in yerth.
And therfore god of his iustyce and goodnes must rewarde hym wyth a
better lyfe/than that whych any brute beste indureth/which can not be ex-
cepte that his soule haue a lyfe and beyng/ after it is separate from this
corruptible body. So of conuenience it foloweth that the soule of man
muste nedis be immortall. ¶ Comynge. ¶ That is a ryght proper reason
whych thou hast made/but hast any other reason thā that. ¶ Synge myn.
ye foꝛsoth

ye forsooth that I haue/and therfore my seconde reason shalbe this.

¶ That the soule of man vseth his operacyon & properte
wythoute the body/and so may haue a beyng
wythout the body. Caput .vi.

The very operacyon & properte of the reasonable soule is to know
and to vnderstande / then yf the grosse body of man be the cause
of the beyng of the soule/ so that the soule take his perfeccyon and corrup
cyon of the grosse body/then can the soule neuer vse his operacyon & pro
perte wythout the body. But yf the soule of man may vse his operacyon
and properte wythoute occupyenge of that grosse body/ than is not the
body the cause of the perfeccyon and corrupcyon of the soule/ but yf soule
may vse his operacyon and properte wythout occupyenge of the grosse
body/for the lesse that the body or the .v. wyttes is mouyd or styred the
better and the more perfytlly doth the soule vse his operacyon & properte/
For when a man moueth not wyth the body nor seeth no thyng nor he
reth no noyse/nor tasteth/nor smelleth no thyng/ that shulde trouble the
body/than doth the soule of man vse his operacyon and properte of vn
derstandyng most clerely and perfytlly. And also it hath bene oft tymes
harde and knowen/that dyuers men in theyr dreims haue seene many vi
syons/some in theyr dreime thynk the selfe/in theyr lyuynge bodies to be
in other placis talkyng wyth other folkes/and doynge dyuerse thyngis
to theyr pleasur/or displeasure: where in dede theyr bodies be not there/
but they lye in theyr beddis styll a slepe/and these thynges and visyons/
whych they see in theyr dreims is the operacyon of theyr soules/for theyr
bodies so lyenge a slepe do see nor do no suche thyng/and therfore syth
the soule of man doth see and doth such thynges wythout the body/it fo
loweth well that the soule of man hath a beyng wythout the body/and so
may haue his beyng when it is seuerd and separate from the body.

¶ Comi. We thynketh yf reason pueth as well that yf soule of a brute best
may haue his beyng when it is separate from the body of that beste. For
as I suppose a dog a hog or any other brute best doth dreime as well as a
man doth/for a dog in his slepe wyll bark and open lyke as he doth when
he is wakyng/a hog and dyuers other bestes wyll crye and make noyse
in theyr slepe lyke as they do beyng wakyng. **¶** Syn. As to that I say
in myn oplnyd/ that no brute best in yf world doth dreime but only a man
nor all the worlde can not proue the contrary. And I saye that though a
dog/or other beste dothe crye and make noyse in his slepe/pet it dremeth
not nor seeth nothyng. For this we see of by experyēs/that many a man
in his slepe doth speke and moue/and yet he dremeth not/nor seeyth no
thyng/nor when he is wakyng can nother tell nor remēbre that he dre
med of any thyng / all the whyle that he so spake in his slepe/nor saw no
thyng that whyle: & so that somtyme a man speketh and maketh noyse

in his slepe/ and seeth no thyng no: dreineth not/ and yet sometyne he
speketh and maketh mouynge o: noyse in his slepe/ and doth dreine & see
visyons/ but that spekynge and mouynge which a man hath in his slepe/
whyle he seeth nothyng no: his mynde occupied/ cometh only of the na-
turall disposycyon and complexion of the body/ and it is only the opera-
cyon of the body/ and not the operacyō of the soule/ because ꝑ the mynde
is no thyng occupied that whyle/ no: perceyeth no: seeth no thyng that
whyle. For profe wherof yf ye wyll sodenly pryke a man beyng a slepe/
he wyll moue and sty: and paduētūre make crye o: make noyse o: sowne
and yet dreineth not that whyle. Of no suche hurte done to his body/ no:
his soule saw no thyng that whyle/ and yf he be sodenly waked therwith
he cā nother tell no: shew of no maner dreine no: visyon in his slepe that
he had that whyle. which operacyon of the naturall disposycyon and com-
plexyon of the body euery brute beste may haue in his slepe/ & that natu-
rall disposycion of the body/ doth cause ꝑ best to crye & moue in his slepe/
as when it felyth payne it wyll crye in token of ꝑ payne as it doth when
it is wakynge/ and when it felyth ease and pleasure / it wyll make noyse
o: sowne/ o: make some mouynge/ betokynge the same ease and pleasure
as it doth when it is wakynge. But yet there is no brute beste in ꝑ world
whyche is able to make any noyse crye o: sowne in his slepe other wyse/
that it is able to do when it is wakinge/ but when it is wakynge/ it is not
able to do any thyng/ touchynge only the operation and properte of the
reasonable soule/ for it can not reken no: count no numbers no: discusse/
what is ryght and wronge/ good no: bad/ no: make no arguētes no:
reasons/ whych operacyon & propertes of the reasonable soule no brute
beste can haue no: vse in his slepe/ be cause he can not haue them no: vse
them when he is wakynge/ but a man hath those propertes of the soule/
as well wakynge as slepyng. For wakynge he can reken & counte nom-
bers and reason and discusse/ what is ryght and wronge/ good and bad/
and inuente and fynd many sutell reasons and argumentes/ whyche the
brute beste can not do / a man can also vse the same lyenge a slepe in hys
dreinis/ for many man also beyng a slepe in his dreine/ doth fynd dyuers
reasons & argumentes pruyng some conclusion of some scyens & facultes/
which reason cam neuer to his mynde before whyle he was wakynge/ al-
so many a mā in his dreine hath had dyuers visyons/ and hath foreseen &
had knowlege of thynges to come/ which hath afterwarde fallen playn-
ly and truly accordynge to his visyon/ some of promocyon & wynnynge/
and some tyme of losse and bodely hurte/ which after hath fallē vnto him
and many a man in his dreine hath seen and knowē his owne destrucciō
and deth. Thus the soule of man hath his knowlege/ and vseth his pro-
perte of vnderstondynge not occupenge the body & wythout any helpe
of the body/ o: of any of his .v. senses/ o: of any organe of the senses/ o:
of any member of the body. And yet forthermoze many a man we see
by experyē

of the immortalyte of mannis soule.

by experyence beyng seke feble and weke/and the soule nygh the poynt of departyng from the body/ a lytyll befoze the houre of his deth hathe forseen and fortold his owne deth/ and also the deth of other folkes and dyuers other thynges/ whych afterwarde haue truly come to passe. And also brode wakyng hath seen many syghtes & visyons of dyuers straunge thynges of spiryt^l or deuyls and of dyuers psons/ whych haue ben dede befoze/ and shewed them that were than present/ that those visyons dyd gyue hym perfyte knowlege that he must nedis dye. whych strange visyons other psons beyng there present wy^l hym coude in no wyse see nor perceyue/ wherfoze yf the soule of man shulde dye and corrupte wyth the body/ it semeth agayns reason that it shuld be so perfyte in his beyng to vse his operacyon & properte of knowlege and vnderstandyng so quickly truly and perfytylly so nygh the tyme of his corrupcyō/ but rather when it begynneth to dye and corrupte/ it shulde begynne to wax feble & weke in vsyng his operacyon and properte. wherfoze vpon these pmyssis I may well conclude/ that syth the soule of man vseth his operacyon & properte mooste perfytely wythoute occupyenge of the body or helpe of the body/ that the mooste perfyte beyng of the soule ys wythout the body/ so the body can not be the cause of the corrupcyon of the soule of man/ but that the soule may be wythoute the body/ nor that the soule dyeth not when y body dyeth/ nor when it is separate from the body/ but lyueth and hathe his beyng after and is immortall and incorruptible. Comyn. That reason is ryght good and apparaunt. Gyng. Nay I pray the take pacyens for a while & here me diligently/ for I haue dyuers other reasons to proue the immortale of mannis soule. Comyn. I praye the go to/ I shall be glad to gyue the herynge.

That god doth will the perpetuall lyfe welth and p^{re}seruacyon of mannis soule/and that his wyll muste be perfozmed. Cap. vii.

Gyngemyn. A nother reason I shall shew the which is this/ because the chyldzen be somewhat lyke vnto the father/ and also because y father knoweth that they be of his nature/ therfoze the father muste & doth naturally loue his chyldzen/and euer wyll the welth and prosperite of his chyldzen styll to contynew. So lyke wyse because y man is lyke vnto god for y god hath made hym to his symilitude/ because he hath knowlege & vnderstandyng somewhat resemblyng to god/ whych mooste hygh knowlege and vnderstandyng is euer in god/as I haue prouyd y here befoze in our fyrste dyaloge and disputacyon. And also because the soule of man is of the nature of god/and procedeth and cometh only of god/it muste than consequently folow that god doth loue the soule of man/and doth greatly wyll the perpetuall welth and p^{re}seruacyon of the soule of man styll

The second dialoge.

man styll to continew. And yf god do wyll the perpetuall welth and preseruacyon of that soule/that great wyll of god must nedis take effecte. for yf god shuld haue euer a great wyll to a thyng/ and that thyng shulde neuer take effecte/ than god shuld neuer haue his wyll fullyllyd/ and that that shulde be a great displeasure to god/ and so than god shulde haue a displeasunt lyfe and beyng/ and no ioyfull lyfe nor beyng/ whyche is contrary to that whych I prouyd to y before in our fyrst dialoge & disputacyon/that god must nedis haue the mooste ioyfull lyfe and beyng that can be/ and therfore syth that the great wyll of god is to haue the soule of man in perpetuall welth and preseruacyon/it must nedis folowe that the soule of man must haue a perpetuall lyfe/ and muste nedis be immortall.

Comyn. That reason me thynketh proueth not thy purpose / for yf god haue a will that mannis soule shuld be perpetually preseruyd/ & that of necessity that wyll of god muste nedis take effecte/ or ellis god shulde haue no ioyfull lyfe nor beyng/ thereof shuld folowe/ that god shuld suffer no manys soule to be dampned. **Gyng.** May that obieccyon may be well assolyd by the similitude that I dyd shewe the before of y father and chyldren. For though a fader hauynge many chyldren/haue a naturall wyll to the welth and perpetuall preseruacyon of all his chyldren. yet yf any one of his chyldren do displease hym/ and haue euyl condicions or doth hurte or intend the displeasure and destrucciō of his fader / that father than wyll for suche unkyndnes ponysh hym / tyll he can reconcyle hym agayne to goodnes/ but yf he wyll not be reconcyld/ he wyll than vtterly caste hym to perpetuall payne or prisonmente/ and that is for the greatz loue and zele/that suche a fader hathe to do iustice. So lyke wyse god whych of his infynyte goodnes and mercy/ hath a wyll to the welth and perpetuall preseruacyon of mannis soule/ and also a good wyll euer to do iustyce/ hath ordeynyed mannis soule to haue perpetuall ioy/ & also hath ordeynyed ponyshment for euery soule/that doth offende accordyng to his desert. So that the will of god doth euer take effecte accordyng to his mercy and iustyce/ somtyme to rewarde by his goodnes and mercy/ and somtyme to ponysh by his iustyce. And also because god is louyng to man / and is mercyfull and iuste / god can not mynyster his iustyce suffycient vnto man/excepte that his soule shuld be immortall/ and haue a nother lyfe after it is separate from the body. **Comyn.** Yet me thynketh thou hast not suffyciently prouyd that conclusion/ that god can not mynyster his iustyce vnto man/excepte his soule shulde be immortall.

Gyng. Yes that I truste I shall proue the incontynent by a good apperant reason/ yf thou wylt here it. **Comyngo.** Yes mary wyth all myn hert/therfore I pray the saye one.

¶ If the soule of man shulde not be immortall/ than god
doth not mynyster to euery man equall iustyce.

Caput .viii.

Gynge myn. Every reasonable man wyll graunt/ that god whych is
the fyrste cause of euery thyng/ & the founteyne of all goodnes/ that
he must euer be ryghteous and iuste/ as I haue proued to the in our fyrst
dialoge/ and by his iustyce he muste rewarde and ponysh euery man ac-
cordinge to his desert. But we see the there be diuerse men/ and haue
bene dyuerse men in the worlde/ whych haue done dyuerse & many good
dedis wyth good mynde/ & take great payne and labour for the loue of
god/ and also suffered pacyently many wronge/ hurtis/ and rebukes for
the loue of god/ and neuer had rewarde therfore in this worlde. And sone
after such payne and labour taken/ and such good dedis done by them/
or suche wronges suffered for goddis sake they haue dyed/ and neuer re-
warde in this worlde therfore. So on the other syde dyuerse men offend
god in this worlde and do many euyl dedes/ and neuer ponyshed suffy-
ciently in this worlde therfore. Therfore it is necessary that man haue a
lyuynge and a beyng after this bodely deth/ that god may rewarde him
and ponysh hym by his iustyce/ for those good dedis and euyl dede/ that
he dyd in this worlde/ for the whych he was not suffyciently rewarded nor
ponyshed whyle he was here. For ellys god doth not minister to him equall
iustice. And also a man to honour god in this worlde/ it were a thyng but
in vayne/ yf that he shulde dye wythoute any rewarde while he were ly-
uynge here/ nor neuer haue therfore reward after his deth in no place ellis
where. And also it shuld comfort a man to lyue viciously/ & to satisfie his
owne voluptuous appetitis/ & to y^e satysfyenge all way of his inordinate
desyre and pleasure and fromarde mynde and wyll/ and to do vicious
and abominable dedis/ to the destruccyon & hurte of his neyghbours / yf
he shuld truste to auoyd all ponyshment therfore to be had in this lyfe/
nor neuer thynke to haue ponyshment therfore/ nor make any satisfac-
cyon after his deth in no nother place ellis where/ therfore I saye by the
conuenient iustyce of god / it is necessary that man muste haue a nother
lyfe and beyng after his soule is separate from his body/ where he maye
receyue due rewarde or ponyshment for suche actes/ for the whych he was
not sufficiently rewarded nor ponyshed / whyle he was here lyuynge in
perth/ which lyfe and beyng must ned^e be the lyfe of his immortall soule

¶ That the soule of man is made to be pttaker of blyssfulnes
and ioy that euer shall indure. Cap. ix.

Gynge myn. A nother reason to proue y^e immortalite of manis soule
is this. The soule of man whych is made to the similitude & lykenes
of god/ because of the vnderstandynge/ is made to perceyue and to haue

D .i.

and to

and to be partaker of blyssfulnes & ioy/ for yf the reasonable soule/ whiche is formed to the lyknes of god/ shulde not be made to attayne blyssfulnes and ioy/ then no creature is made to attayne and come to the blyssfulnes and ioy/ the yf it be made to attayne blyssfulnes and ioy/ eyther than that blyssfulnes and ioy is for euer to indure/ or ell^e to endure for a season/ but so to endure ioy for a season and to haue an ende therof/ is no blyssfulnes but heuynes/ for then shulde the soule euer be sadde & heuy/ to thynke it shuld departe from that ioy/ that it endureth for that season/ for lyke as we be sadde of that sorow that cometh to vs agaynste our wyll/ so be we sadde for that ioy that goth from vs agaynste our wyll/ then yf the soule shulde be sure to departe from that ioy that it hathe/ it shulde haue cause to moorne & to be sad/ therfore it semeth than that the soule is not made to perceyue that ioy and blyssfulnes that endureth but for a season/ whych is no ioy but wretchednes. But it is made to perceyue that very ioy that endureth euer. Therfore it may be concluded/ that the soule of man is made to endure for euer and so muste nedis be immortall.

¶ That the soule of man knoweth and perceyueth many thynges wythout the body/ nor it dependeth not nor corrupteth not wyth the body. Cap. x.

O yngemyn. **¶** A nother reason is this: we perceyue that to the body belongeth. v. wyttys/ that is to say/ the herynge/ seynge/ felynge/ tastynge and smellynge/ and the organes and instrumentis of the .v. wyttes ben the eres for herynge/ the eyes for seynge/ the nose for smellynge/ the month with the tōge for tastynge/ & the other members for thouchyng/ but our soule we se perceyueth knoweth and vnderstandeth many thinges that be not perceyued known nor vnderstande by the body / nor by no parte of the body/ nor by none of the .v. wyttes. For the soule wythout occupeng any of the .v. wyttes conceyueth thynges that haue no bodyes/ for it knoweth y^e goodnes of god/ it knoweth ryght and wronge/ trewth and falshede/ the soule can reken & tell nōbers/ it knoweth proporcious/ it perceyueth thynges paste and thynges to come/ all though they be insensyble by meanes of the body / or by the .v. wyttes/ & all those thynges that haue no bodyes/ cā not be seen hard nor smellyd tasted/ nor touched by none of the .v. wyttes/ nor by no instrumente nor organe of the / yet can the soule perceyue all such incorporeall and insensyble thynges of his owne kynde and by hym selfe: and therefore it appereth that y^e soule hath his opetacion besyde the body/ and that the nature of the soule of man is not of necessity dependynge to the body/ nor to the .v. wyttes/ nor to no parte of them/ nor corrupteth not/ when the body and the .v. wyttes bene corrupte/ but hath his beyng wythout the body/ and so is immortall.

¶ That the

That the naturall appetyte of the soule of man is to
come to the knowlege of the hye cause/ whych
ys god. Caput .xi.

Synge myn. ¶ A nother reason yet I shall shewe the/ whyche is this.
The soule of man knoweth it selfe/ it knoweth euery thyng/ y beyng
of euery thyng/ and the cause of the beyng of euery thyng/ it knoweth
thynges synyte and thynges infynite & the causes therof/ and so further
and further/ hyer and hyer/ and cause by cause/ & neuer cessyth till it hath
atteyned the knowlege of the fyrst cause of all thyng/ whych is god that
is infynite/ and the nere it doth atteyne the knowlege of that fyrst cause/
the moze behemētly it desyeth to knowe that fyrst cause that is infinite/
¶ Therfore it appereth that y soule of man hath euer a naturall appetyte &
pperte to come to the perfite knowleg and syght of the infinite diuynely
substauns and fyrste cause/ and that god hathe gyuen that naturall pro
pertye to the soule to come to y pfyte knowlege and syght. Then yf that
be the naturall properte gyuen of god/ ergo the soule must onys ned v̄se
his properte/ that is to saye/ to haue the perfyte knowlege and syght of y
infynite diuynely substauns y is god. But syth the soule of man can not
v̄se his pperte/ as to haue that trewe pfyte knowlege & syght therof here
in this derke lyfe/ but darkly as vnder a cloude or a myste/ therfore it is
necessary that the soule of man haue a beyng/ in the whych he may haue
the trew and perfyte syght and knowlege of that diuynely substauns and
fyrste cause whyche is god. But that perfyte syght and knowlege can the
soule neuer haue/ whyle it is beyng ioynd with the grose body/ ergo it
foloweth/ it must haue a knowlege and syght without the grose body/ &
so it must nedis haue a beyng wythout that grose body/ & so it foloweth
that after the corrupcyon of that grose body/ it hath a beyng and is in
corruptyble and immortall.

That the soule of man hathe no nother cause of his
beyng but god/ whych is infynite. Cap. xii.

Synge myn. ¶ A nother reason yet is this. Euery thyng that is made
of nought and immediately create of god is infynite and shall neuer
haue ende/ for the heuen/ yerth/ hell/ and the hole ingynne of the worlde/
were immediately made of god & haue no nother cause of theyr beyng
but only god/ whych is infinite. And because that cause is infynite theyr
beyng be naturally infynite/ but that thyng that hath a nother meane
cause of his beyng then god/ is corruptyble/ as the body of man & beste/
or a house and suche other/ whyche haue a nother meane cause of theyr
growyng and beyng/ which is the moyster of the yerth/ & the hete of the
sonne/ and forme & the fallyō. Also the .v. wyttes as the syght/ the smel
D .ii. lynges

lyng: / the tastynge / herynge and touchynge haue a nother meane cause
of theyr beyng / whych is the eye for the syght / and the nose for the smel-
lynge / the tonge and mouth for tastynge / the erys for herynge / the handes
and other mebers of the body for touchynge / which .v. wyttes haue theyr
cause & beyng of those members / then yf the vnderstandynge / the whych
is the soule of mā / haue no nother meane cause of his beyng but god y^e ys
infynite / and is immediately create of god / the soule conueniently must
be infynite. But that the soule hath no nother meane cause of beyng but
god / and that it is a thyng whiche is immediately create of god / thus
it may be well proued. The soule must ned^e be made of somwhat / or ellis
of nought / but there can be nothyng named of the whych it is made / for
yf it be made of any other meane thyng or thynges / then must it be made
of partes of it selfe / whyche so gederyd to geder maketh the hole soule / or
elles it is made of some mater wyth some forme and fassyon addyd ther-
to : but it is not made of his partes gederyd / for the soule hath no partes
nor can not be deuydyd. Nor it is not made of no nother mater / for eue-
ry thyng that is made of any mater and forme / maye be resoluyd vnto
the same mater wherof it was fyrste made / when the forme or fassyon is
broken & destroyed / as an image / a house / a cup of tymber or metall / and
suche other / whych may be resolued vnto the same mater / as vnto y^e same
tymber or metall / when the fassyon or forme therof is broke & destroyed /
and therfore syth the soule of man can not be resoluyd to no such mater /
wherof it is made / because it is but only a synple substans of it selfe / er-
go it is made of no mater / then yf it be nother made of partes of it selfe /
nother of no mater / it hath no meane cause of his creacyon and beyng /
then must it nedis be immediatly made of god / ergo god is onely y^e cause
of his creacyon & beyng / & where it hath no nother cause of his beyng :
but that y^e it is infynite / the immediate effecte muste nedys be infynite.
So cōsequently it foloweth that the soule of man must ned^e be infynite
incorruptible and immortall.

¶ That the mater all substance of no thyng in the world
can be corruptyd / no more can mannis soule.

Caput .xiii.

¶ Here is nothyng in the world that is made of any mater & forme
that clerely corruptith and cōmeth to nought / for though y^e forme
and fassyon be corrupt and gone / yet the mater euer remaineth / for eue-
ry corporall thyng in the world is cōpound of y^e .iiii. elemētes / & euer it is
resoluyd agayne vnto the .iiii. element^s / of the whyche it is compound /
that is to say / other in to y^e fyre / eyre / water / or yerth. So that those .iiii.
elementes nor no pte of them can neuer be corruptyd / because they were
immediatly made and create of god / for there is as mych fyre / eyre / water
and yerth at this daye / as euer was any tyme before this / & nother more
nor lesse. And every thyng that is compound and made of these .iiii. ele-
mentys

mentys though the forme and the fassion may be corrupte/ yet the mater
euer remaineth. For take any corporall thyng that is in the world/ be it
a stok/ a stone/ a plate/ or tre/ or the body of any best/ and berke it or bren
it/ and do what ye can to destroye it/ yet ye shall neuer destroy the mater
therof to caue it vtterly to come to nought. For the yerth which is in it/
wyl turne to yerth or ashyes / y water & moister therin wyl go to the ele
mente of the water/ so that it wyl down to the holow placis of the yerth/
and so at the laste in to the see/ or ellys it wyl be vapouryd vp by y hete
of the sonne or sterres / and so at the laste turne to reyne. The eyre and
wynde/ whych is therin/ wyl to the eyre whych is in his proper element/
The fyre therin wyl ascende to the proper place and spere of the elemēte
of the fyre. So that euery one of the elemētis wyl go to his own place &
proper spere/ so that the materiyall substaunce of euery corporall thyng/
doth neuer perysh and come to nought but doth euer remaine. The syth
that god suffereth no corporall thyng naturally to corrupte and to come
to nought/ it is lykely that he wyl not suffer the soule of man/ whych ys
so nobyll a thyng/ and immediatly made and create of god/ as I haue prouyd
to the before/ and also made to his symyltude and lyknes/ vtterly
to corrupte and come to nought. So it must folowe that y soule of man
muste be immortall/ and can neuer perysh and come to nought/ but must
euer contynew in his beyng.

¶ That mannis soule that is the moste perfyte and most
noble thyng that euer god dyd ordeyne/ & create
muste haue most longe tyme to cōtynew/ &
remaine in his beyng. Cap. xiiii.

O yngemyn. ¶ A nother reason is this: Euery thyng the moze per
fyte and the moze noble that it is/ the lenger it is able to cōtynew
in his beyng. But the soule of man is the moste perfyte creature
and moste noble creature that euer god dyd ordeyne or create/ because it
is made to the symyltude and lyknes of god/ as I haue prouyd to the in
our fyyste dialogue and disputacyon. Therfore it is most able to cōtynew
in his beyng/ but we see dyuers creatures of god/ whych be pfyte thyngs
and able to contynew by nature/ and to haue beyng infynite/ as the ele
mentes/ that is to say/ the fyre/ the eyre/ the water/ the yerth/ as I prouid
to the here before/ and also the bodyes aboue as the sonne mōne & sterres
by theyr proptees haue a beyng/ that naturally they shall neuer be vtter
ly corrupte nor peryshed/ because there is no cause of theyr corrupcyon/ *
ergo the soule of man/ whych is the moste perfyte and moste noble thyng
that euer god made and ordeynyd/ muste haue suche a beyng/ that shall
be able to contynew and to haue a beyng infynite. Therfore it must fo
lowe that the soule of man is immortall/ & shall euer contynew & remaine
in his beyng.

¶ That the soule of man hath his full perfeccyon as soue
as it is annexed to the body/and that it increasyth
not successiueley. Caput .xv.

Queryng. **¶** Thy reasons so depely enter to in my hert/ that I ca not
a vnyd it/ but I muste nedis graunt the soule of man to be immortall/ &
to haue a beyng/ after the corrupcyon of the body. But yet one thyng
moueth me greatly whether y^e soule of man haue his beyng and full per
feccyon as soue as it is annexed to the body/ or yf it increse his perfeccion
successiueley. **¶** Synge. **¶** As to that it muste nedis be affyrmed that the
soule hath his full perfeccion and beyng/ as soue as euer it is annexed to
the body. **¶** Comyn. **¶** That seemeth to me a strange thyng/ for this I sup
pose muste be graunted that the soule intellectuall is no thyng eillys/ but
the vnderstandyng/ whych beyng in the body of man is annexed to the
sensytyue lyfe/ but we well perceyue y^e the body of a chylde in the wombe of
the mother hath quyknes of lyfe/ and yet it lakketh vnderstandyng long
tyme both before the byrth and after/ & longe tyme after the byrth so con
tinueth/ noz hathe no more perceyuyng noz vnderstandyng the a brute
beste/ but after by processe of tyme/ by techyng and instruccyon y^e vnder
standyng increasyth. wherfore it seemyth to me/ that his soule hath not his
p^ryte beyng and perfeccyon at the begynnyng/ but rather groweth and
increasyth as the body doth. **¶** Synge. **¶** That dowte that thou moueste
may be well assouled/ but because thou shalt y^e better p^reyue my solucion/
I shall put y^e this synilitude/ lyke wyse as a harper vseth his harpe which
is his instrumente to make melodye/ so doth the reasonable soule vse the
body for his instrumente/ and lyke wyse as the harper can not make noz
shewe no melodye wyth his harpe/ excepte it be strynged and in t^ewne/
no more can the reasonable soule vse noz haue his operacyon in the body
noz shewe no reason wyth y^e body which is his instrument/ by cause it ys
not p^refytyde noz t^ewnyd. And lyke wise as the harper hath his conyng
and properte of harpyng/ all though he lak his harpe and though his in
strument/ his harpe be not p^refytyd and t^ewnyd/ and though he can not
shewe his conyng and properte wyth his instrument that is vnperfyte/
so lyke wise the soule in the body of the yonge chylde hath his properte of
vnderstandyng though it can not be shewe wyth that vnperfyte body
which is his instrument.

¶ The differens betwene the memo^rye and phantasye
of a brute beste and the soule of man/ and that
all sciens is in manns soule at the be
gynnyng. Caput .xvi.

Queryngo. **¶** Yet is there one thyng wherin I am not fully satys
fyed/ yf to be the soule of man haue his p^reccion of vnderstandyng
in the

In the begynnynge beyng in the body of such an infante/ then when that the infante cometh to perfyte age of discreessyō/ þ reasonable soule beyng in hym shuld haue remēbrauns and memozye of such thynges/ that he dyd in his infancy and chyld hode/ but of that we see the contrary by experience/ therfore it shulde seme that þ soule hath not the perfyte perfeccyon of vnderstandynge in the begynnynge. ¶ Gynge. ¶ As touchynge that questyon thou muste fyrste consyder that the memozye and phantasye is not euer the same thyng that the reasonable vnderstaundyng is. For memozy is the power of the soule/ by the which one doth remember thyngs past & done/ and the phātasye is þ operacyon of the knowleg/ which is had by reason of the .v. sensys oꝝ wyttes/ and the brute bestes haue this phantasye and memozy/ whych is presentyd to thē by the .v. wyttes/ yet haue they no reasonable vnderstādyng. ¶ Co. ¶ All that I graunt. ¶ Gynge. ¶ Chā thys I wotte well thou wylt graunt/ þ a man beyng of the age of xxx. yeres hath thā his perfyte reasonable soule / and yet that man maye be so ouercome by syknes oꝝ by dꝛonknes that he shall lose his memozye/ nother can not vse his vnderstandynge reasonable/ as he can do whā his body is in tēper. And yet thou wilt graunt/ that as long as his sensytyue lyfe abydeth in the body/ his reasonable soule is not deptyd awaye/ and when that man cometh agayne to helth oꝝ to sobernes / he can not remēber of that that he dyd in his seknes oꝝ dꝛonknes. Therfore all though þ his perfyte remēbraunce and memozy was gone for a season/ yet the reasonable soule was not then departyd and gone/ and the cause is that the soule that tyme had not a body disposed and his perfyte instrumente/ in the mych he myght shewe his properte and vse his operacyon of vnderstandyng/ for in such dꝛonknes a man vseth but the opacyon of his phantasye/ and not his vnderstandynge that is the properte of his soule/ therfore it standeth not agayns reason that the soule of man hath his perfytnes and knowlege of sciens and connyng as well in the begynnynge as afterwarde. ¶ Comyn. ¶ That conclusyon me thynketh not good/ þ the soule of man hath as perfyte sciens and knowlege of all thyng in the begynnynge as after/ for this we see by experience that many a man increaseth his vnderstādyng by redynge studyng & techynge of other. ¶ Gyn. ¶ But yet take hede to this poynte that þ thou supposyst that þ soule increaseth in vnderstandynge and lerneth sciens and connyng by redynge and techynge/ is no thyng elles but the repeticyon and remēbraunce of such sciens and connyng that the soule had before / whych the memozy had forgotten and coude not reherse/ for this I wotte that thou and euery other reasonable man can imagyne and make many great reasons and fyndeth many subtyll inuencyons of reasons/ whych were to thē neuer taught/ ad whyche they nener lerned by redynge noꝝ instructyon of other men/ but of theyꝝ owne myndis & imaginacyons/ therfore by cause men haue other vnderstandynge/ sciens/ knowlege/ that they haue not / by lernynge

by lernynge and techynge of other men. Therfore now it muste nedis folowe that þe scyens and knowlege was in the soule of man longe tyme byfore. But yet it is not so of a brute beste that hath but a memozye and phantasye/ for the beste can remembre no thyng nor knoweth nothyng/ But that that is presentyd and shewed to hym by reasons of þe .v. wyttes nor no nother thyng can know but sensyble thynges and corporall / but the soule of man contrary wyle remembreth and knoweth as well thynges insensyble and incorporall as corporall/as I haue pved to the lately here before. Therfore bytwene the vnderstandynge of man/ and the memozye & phantasye of a brute best is a great differens / & be of a contrary nature.

That the phantasye and memozye of a brute beste is corruptyble and mortall / and the soule of man immortall. Caput. .xvii.

Omyngo. All that nowe I perceyue/ but all though that there be some differens bytwene the memozye and phantasye of a brute beste/ and the vnderstandynge and soule of man/ yet because the memozye and phantasy of a brute beste is a thyng insensyble and incorporall as well as þe soule of man is/ therfore it semeth yt shuld be incorruptyble as well as þe other. Cyn. Cys þe memozye or phantasye of a brute best be a thyng insensible & incorporall/ that proueth it not to be incorruptible/ for the syght and heryng of a brute beste be incorporall thynges/ yet they be not incorruptyble/ and the cause is for those incorporall thynges/ Dependende and haue there beyng vpon thynges corporall. For yf the eye which is the cause of the syght and the organ of the syght be perysshed & corrupt/ the syght is perysshed and corrupte/ and yet is the syght a thyng incorporall. And so of all the other .v. wyttes/ and of the instrumentes & organs of them. So lyke wyle though the phantasye of a brute beste be incorporall yet it dependeth and belongeth to the .v. wyttes and to the organs and instrumentes of the .v. wyttes/ whych be thynges corruptyble and corporall/ and also þe phantasye of a brute beste neuer worketh but in and vpon such thynges as be sensyble and corporall/ and which may be perceyued by the .v. wyttes/ nor no nother thynges can perceyue nor know/ nor the phantasye of a brute beste is neuer moued nor styryd but by such sensyble thynges/ and corporall thynges whych be corruptyble and mortall / wherfore syth it dependeth and belongeth and hath his beyng and operacyon vppon such corruptyble & mortall causes/ it foloweth well þe is must nedys be corruptyble & mortall. Also the memozye or phantasye of a brute beste iuggeth euery thyng þe it seeleth hereth or perceyueth by any of the .v. sensys all for the body and for the fedynge/ pleasure/ or ease of the body/ and to the satysfaccyon of the bodely desyre and appetyte. Also the brute best neuer moueth nor styreth nor laboreth volūtarely/ but onely for the vse of the body/ as for his fedynge & conseruacyon of the body. Also the brute beste hath no

of the immortallite of mannis soule

hath no naturall inclinacyon no: Desyre to any thyng but that that is for the conseruacyon of his body. Therfore syth the brute best iuggeth all for the body/naturally coueteth/no: Desyret nothyng but for the body/ yt foloweth well/ that the princypall perfeccyon & existens of the brute beste is onely the bodely lyfe/ whych bodely lyfe is mortall and corruptible/ so the wyttes o: senses and the organs of the/ & the phantasy and memo:re whych is causyd by the and so belongeth to the brute beste must nedys be corruptible and mortall/ no: it can not be prouyd that any brute best naturally and voluntarily doth/ no: hath intended the destruccyon of hys owne body/ but contrary many a man hath willyngly desyred the destruccyon of his owne body & voluntarily suffered deth/ & so naturally iuggeth loueth coueteth and desyret the conseruacyon of a nother thyng than the bodely lyfe/ so it apperyth to be in man a nother lyfe wythout þ body and his princypall perfeccyon not to be the bodely lyfe/ for he iuggeth and knoweth insensyble thynges/ and thynges that be incorruptible and infynite/ otherwys then the phantasye and memo:re of a brute beste iuggeth o: knoweth.

¶ That the soule of man leeth not alway his operacyon and properte. Caput .xviii.

Imyngo. ¶ Yet me thynketh by reason the soule of man/ whyche is the vnderstandyng shuld be corruptible/ by cause it semeth though it depende not vpon the hole body/ yet it dependeth vpon þ brayne of the hed/ whyche is the princypall parte of the body/ for when a man is hurte in the brayne anon his reason and vnderstandyng begynneth to faynt & go away/ than anon that man leseth his vnderstandyng/ therfore it semeth that yf all the brayn be clerly perished and corrupte/ that all the vnderstandyng/ which is the soule/ is clerly perished & corrupte. ¶ Syn. ¶ That is playnly vntrew and must nedys be denyed/ that the vnderstandyng dependeth vpon the brayn/ for though the brayne be hurte/ yet is not the vnderstandyng perished/ but for that season the soule is occupied abowte the curyng and helyng of þ memberes/ for as longe as the soule is ioyned wyth the body/ it is necessary that it haue som occupacyon wyth the body/ and when any member of the body is vehemently & howgly styred/moued/o: soze smerteth/o: akryth for hurt o: payn o: ache/ and the soule/ bycause it is ioyned wyth the body/ it helpeth to cōserue þ body and is toznyd from the contemplacyon of dyuynely thynges/ and is occupied in such low thynges longyng to the body/ & putteth his strenght all in consyderyng the vehement payne/ so that when the brayn is hurt/ so that þ humours and vapours styre and moue the spyrys and kyndes of the phantasy/ than all the strenght of the vnderstandyng and þ soule intendeth to the phantasye/ and to the curyng of those members/ & for the whyle rennyth and is occupied wyth the phantasye/ and so at suche

¶ .i. tyme

The second dialoge.

tyme/ the soule leseth not his pfectyon/ but bycause his body wyth which
 it is ioynyd/ is not pfecte in his members/ therfore than it vseth not his
 operacyons in contemplacyon of diuynely thynges/ but vseth other ope-
 racyous longyng to þ body & to þ phatasye. As a harper whan his harpe
 ys out of tune must be occupied about þ wastynge of his harpe stryng/
 and so set the in tune before he shalbe able to shewe any melodye or ar-
 monye wyth his harpe/ and so durynge the tyme that he is tynynge hys
 harpe/ he can shewe no melodye/ nor armonye. And so the soule of man
 whyle it is occupied in curynge & tynynge his body/ can not shewe his ope-
 racyon and properte of his clere vnderstandynge. Therfore it appereth
 that the vnderstandynge dependeth not vppon the brayne/ for than euery
 brute beste whych hath the hede and the brayne hole and pfecte/ and not
 hurte nor trobled with supfluous humours/ shuld haue vnderstanding/
 whych is clerely false.

That euery mannes soule is of lyke pfectyon.

Caput .xix.

Comyn. Chā syth thou affyrme that the soule neuer lesyth his no-
 blesnes nor pfectyon/ I wold agayne know whether euery mān soule
 be lyke pfecte. Gynge. I suppose ye. Comynge. He thynketh ther-
 of þ cōtrary/ for we see euidently that euery man hath not lyke vnderstan-
 dyng nor wytte. For many a man can perceyue and lerne that reason &
 scyens/ that a nother can not though it be neuer so playnly and well de-
 clared. Gynge. As I sayde to the before þ cause therof is nought ell
 but the vndisposicion of his body/ because of the humours in his hede or
 in his body/ whiche perturbeth it/ for whan the hede or the body is full of
 humours by excessyue etyng or drynkyng/ than þ mā vseth not his vnder-
 standynge so pfecte as he doth/ when the body is clere of such supfluous
 humours/ for when a man is fastyng/ than he vseth his vnderstandynge
 more pfecte/ than whan his body is replete wyth superfluous humours
 and the mete or the drynke vndigested. Therfore because some men be of
 such complexyon/ and be neuer wythout such humours/ and theyr heddes
 neuer clene but full of supfluous humours/ therfore they neuer vse theyr
 vnderstandynge so pfecte & clere/ as other mē that be of purer cōplexion/
 and theyr heddes lesse trobled wyth such superfluous humours. And also
 thou seest this oft by experyence/ that many a man is apte to lerne and
 to vnderstande some scyens/ and to perceyue the reasons therof quickly
 and pfectely/ and to lerne a nother scyens or connyng/ he is nothyng
 apte but very dull/ as sometyne yf two men of lyke age be/ the one shalbe
 apte to lerne or to vnderstande the scyens of musyke and syngyng of des-
 kant/ but to lerne the scyens of logyke or phylosophye he shal be but dull/
 and the other man shal be apte to lerne and to vnderstande the scyens of
 logyke and phylosophye; but to lerne the scyens of musyke as Deskanter
 or syngeng

oꝛ syngynge he shall be but dull. And some that be apte to lerne both lo-
gyke philosophye/and musyke as dykant and syngynge/shall neuer yet
well perceyue the methematicall sciens as geometrye/arithmetryk oꝛ as-
tronomye / so it apperyth that it is the disposycyon & complexyon of his
body/that causeth y aptenes therof. Therfoze though euery man be not
lyke in disposycyon of the body/yet euery mannys soule is lyke perfyte.

¶ What knowlege mānys soule hath after it is separate frō the
body/ and what maner of beyng it hath Caput xx.

E Comynge. ¶ Than yet I praye the let me know thy mynde in one
q̃stion/what maner of knowlege mānis soule hath after it is separte
frō y body/& what maner of beyng it hath. ¶ Syn. ¶ As touchyng
that/the soule of man beyng in the body/as I haue shewed to the before
doth vnderstande and knoweth it selfe/ and it knoweth well that it hath
that knowlege/and hath a beyng in the body whych body it vseth as his
instruiment and beyng in this materiall body/and by reason of materiall
thynges it knowethe thynges whych be immateriall/as thynges that be
racionall and incorpozall/as vniuersall thynges and kyndes of thynges.
yt knoweth also vyce and vertue/good & bad/ryght and wrong / and all
other thynges racyonall/whiche be no cozpozall thynges/ noꝛ be not per-
ceyued noꝛ knownen by none of y. v. senses/noꝛ by no iustruiment noꝛ oꝛ-
gane of the senses/whych incorpozall thyngs be called racyonall thynges
as god/angell/mannis soule/vyce/vertue/ & all such other/ because they
be knownen and perceyued only be reason: foꝛ though a cozpozall thyng
whych is good oꝛ bad/may be seen oꝛ felt oꝛ by any oꝛgane of y senses p-
ceyued & knownen that it is such a cozpozall thynges: yet the goodnes oꝛ
the badnes therof is knownen but by the reason / foꝛ a brute beste may by
his eye oꝛ other member see oꝛ fele a man/ that is to say/ to see oꝛ fele the
body of a man/but yet that brute best can not by none of his senses know
whether it be a good man oꝛ an euyl man / oꝛ whether he be vicious oꝛ
vertuous/noꝛ know the qualitees noꝛ y condicions of the man/but these
propertees and qualitees be knownen only by reason/and the reason only
doth iudge them whether they be good oꝛ bad.

¶ Also the soule of man beyng in his naturall body dothe know bothe
thynges materiall and immateriall/ but yet the lesse that the body is mo-
ued & sterred/ and y moze quyet that the body is/the moze pfyte know-
lege that soule hath / foꝛ a man shall better studye and brynge to pas any
herd and subtyll conclusyon when the body is quiete and at reste/ than
whē it is moued and sterred/oꝛ hath any disease and vniquietnes. ¶ A man
also when he is fastynge hath moze freshe and quyk wytte to studye oꝛ to
lerne any sciens/art/ oꝛ other conclusyon/than he hath when his body is
replete wyth mete oꝛ dꝛynke oꝛ with superfluous humours. ¶ Also the rea-

sonable soule of man dothe knowe and discusse what is vertue and what
is vyce/and doth reprove & dyspyleth that thyng/ which the sensuall appe
tyte doth approue desyre and folowe. The honest men vertuous men/
and holy men do dyspyle the sensuall appetites and pleasures of the
body and of the world/ & somtyme willyngly put them self to deth/ where
no brute beste wyll neuer couet nor desyre his owne destruccyon/and the
cause thereof is/ for that y the soule doth knowe that it is ordeyned for to
haue a nother beyng than y beyng/ which it hath when it is ioyned with
the body. And this knowlege that this soule hath when it is ioyned with
the body it doth neuer lose/ but it hath it also whē it is separate from the
body: for it is oft tyme seen also/ y many a man beyng dede to all mē
knowlege and perceuyng for y space of .x. or .xii. howres/and some for
the space of a daye & more/ hath after that reuiued agayne/ which durynge
that whyle (as the comen terme is) hath leyne in a traunce/ and after he
hath ben then so reuiued hath told many wōderfull thynges that he hath
seen beyng so in a traunce as dede/ which is an euydent proue that māns
soule hath a nother beyng without the body/ and hath knowlege and vn
derstandyng after that it is separate from the body. Chan syth the soule
of man vsyth his propte of vnderstandyng mych better & more perfytlly
wout y body/as I haue proued to the/ when y body is lest moued & ster
red/and when it is mooste quiet/and when the soule doth medell lest with
the body: it foloweth therfore consequently that it hath mooste knowlege
when it is clerely separate from y body. And forther syth that y soule of
man beyng ioyned wyth the body dothe knowe that there is a god that
gouerneth all/and hath some knowlege what is good and what is bad/
and also hath some knowlege what is ryght and what is wronge/ and
that y perfyete perfeccō as I haue pūed to the/ is when it is separate frō
the body/ than after such sepacyon/ that soule muste haue a more know
lege of god/and a more knowlege what is good & what is bad / & a more
knowlege what is ryght & what is wronge / & a more knowlege in euery
other cause and thyng/ than it had when it was ioyned with this corrup
tyble body. Comyn. That conclusyon foloweth ryght well/ but yet I
pray the/ syth the soule of man hath suche knowlege as thou sayest/ yet
than I wolde knowe what maner of beyng the soule hath after it is sepa
rate frome the body/and where dothe that soule remaine or become.

Gyng. Als touchyng the beyng of the soule/as I haue shewed the/
the soule is but a spirituall substaunce/ and hath his beyng in no natu
rall place. Comyn. Why what callest thou a naturall place. Gyng.
I call a naturall place as the philosophers haue defined it/that is thus.
A place is the vtter and extreme terme or parte & holow superfycies of a
body cōteynyng a nother body within it. Comyn. Why what callest
thou a superfycies. Gyng. A superfycies is that which hath but lēghte
and bryde & no maner of thyknes/for yf it haue lēght bryde and thyknes
than it

sayned
is, & orare
proued in
place
h. 2

than it is a body/ so that euery thyng that I see/ which is the objecte of
my syght and wherupon my syght doth reste/ not consyderynge the thyk-
nes is called a superfycies/ so that the vter parte of euery bodely thyng
that I do see is called the superfycies/ because I do see the lenght & brede
therof/ and not the thyknes therof/ thā as I sayde before/ as touchynge
diffinicion of a naturall place/ it is but the vter and extreme terme oꝝ pt
and the holow superfycies of a body conteynynge a nother body/ whyche
is within it/ as by example a tonne is called by the comen peple the place
of the wyne/ because it conteyneth the wyne within it/ and so that holow
superfycies of the tonne is the very naturall place of the wyne. And than
foꝛther to thy questyon I saye/ that the soule hath his beyng in no na-
turall place/ because it ys but a spyrytuall substaunce and no corporall
substaunce noꝝ body. And such a naturall place doth conteyne wythin it
alway a corporall substaunce & a bodely thyng/ & therfoꝛe the soule can ne-
uer be conteyned noꝝ reste in no naturall place/ foꝛ though eueꝛy thyng
whyche is in any such naturall place hath a beyng/ yet euery thyng that
hath beyng is not in a naturall place/ therfoꝛe the soule of man hath his
beyng in no naturall place/ but is there where it dothe please god to ly-
myte it to be/ whyche no mannes wyt noꝝ capacite lyuyng in yerth is a-
ble to comprēhe. But by the iustyce of god/ as I shewed the before/ yf
it haue deserued in this worlde to haue a ioyfull beyng/ it shall haue a
ioyfull beyng perpetuall/ and yf it haue deserued to haue a miserable &
a sorowful beyng/ it shall haue a miserable & a sorowfull beyng ppetuall/
so that the soule of man is eueꝛ a thyng perpetuall/ and hath an infynite
beyng. ¶ Comyn. ¶ Now thy solucyons be so meruelous and also so rea-
sonable that they please me well/ and thou hast fully satisfied my mynde
in all my questyons and demaundes/ that I must nedes consente & agre
by very reason that the soule of man is immortall & shall neuer dye/ how
be it I maruell inich where thou haste lerned and had all this connyng &
knowlege of all these thynges/ whyche thou hast declared vnto me: foꝛ I
here saye that in thy contrey there is but lytyll lernynge oꝝ studye of phy-
losophy. And I here say that the comen people there shall not be suffered
to study any maner of subtyll scyēs oꝝ arte/ noꝝ that ye haue no maner of
places ordeyned by your heddis & gouernours/ where the people shall re-
sorte to gyder foꝛ the lernynge thereof/ noꝝ no ways vled that chyldeꝛn &
younge men disposed to lernynge/ shall haue any exhibycyon oꝝ fyndynge
oꝝ helpe oꝝ foꝛtherans therto/ as we vse in Chyristendome to haue diuerse
places of studyes & vniuersytees/ where such as be disposed to lerne may
resort & haue good exhibicion & helpe to the same. ¶ Syn. ¶ As touchynge
that mater I assure the/ the lernynge that I haue gotten/ hath not ben all
in myne owne contrey/ foꝛ in my youth I had good parentes & frendes/
that foꝛ the loue they bare to me/ and because they wolde I shulde vse the
fete of marchandise amonge Chyristeninen (because that great lucre com-

meth therby) dyd putte me forth to the intent I shulde lerne some other
straunge languages/by whose helpe and meanes I was in diuers citees
and vniuersytees in Chyristedome longe tyme abydyng & suggernyng/
where I lerned parte of my phylosophye and of other screens. Comyn.
¶ Than I maruell mych the lesse/and I thanke the with all my herte for
this/that I haue now lerned of the/wherin as I sayde/ thou hast merue
lously pleased me and satisfyed my mynde. Gyn. ¶ I am very glad
yf I haue done to the any pleasure. Therfore syth y thy mynde is
somwhat satisfyed: I purpose now to departe from the / for
a season somewhat to be occupied about myne owne be
synes. Comyn. ¶ May I pray the tarye yet a
lytyll whyle/for my mynde is not yet fully sa
tisfyed in other thynges. Gyn. ¶ I am cōtente yet for thy pleasure
to tarye wyth the styll for a sea
son & therfore I praye the
now shew me forther
thy mynde / and
say on what
thou wylt.

Thus endeth the seconde dialogue of the
immortalyte of mannys soule. .

The thyrde dialoge.

¶ That the soule doth suffer and not the body/ and that
by the iustyce of god there muste be a purgatoꝝ/
be cause that somtyme man dyeth wythout
makynge full satysfaccyon Cap. 1.



Dmyngo. ¶ As t. Achynge the meruelous existens
of god/ and the immortalyte of manns soule/ thou
hast made to me so many meruelous reasons/ that I
muste nedys affyrme both thy pꝛyncples/ that is to
say/ that there is one god whyche gouerneth all/ con-
serueth all/ and regardeth all/ and also that the soule
of man is immortall and shall neuer dye/ but that yt
shall receyue ioy oꝝ soꝝowe in a nother world after that it is separate fro
this coꝛruptyble body. But yet me thynketh thou haste made a great de-
gressyon from the mater y we fyrste began/ which was that there is a pur-
gatoꝝ/ where the soule of man after this mortall lyfe shall be pꝛynced
foꝝ such offencys done here in yerth/ wherfoꝝ he made not here full satys-
faccyon/ and so to be purysed befoꝝe that it come to the place of ioy.

Gyngeimyn. ¶ Nay I haue made not degressyon from the mater/ but
I haue made a preparacyon to the mater/ foꝝ the reasons whych I haue
shewed to the here befoꝝe/ and the conclusyons that I haue pꝛoued tou-
chynge the meruelous existens of god/ & the immortallite of man's soule/
be but the antecedens of the argumentes/ whyche I purpose to make in
pꝛouynge that there is a purgatoꝝ. **Comyn.** ¶ Than I praye the go
bꝛeuely to the mater and let vs spende no tyme in bayn/ but yet fyrste I
pray the tell me one thyng/ whether is it the soule of man alone that suf-
fereth the payne and soꝝowe/ oꝝ whether is it the body of man alone that
suffereth payne and soꝝow/ oꝝ both to geder. **Gyngeimyn.** ¶ It is the
soule that suffereth alway payne & soꝝowe and not the body/ foꝝ there is
nothyng y can suffre payne oꝝ pleasure but that thyng/ whych at y leste
hath sensytyue soule and lyfe/ foꝝ a stone/ a tre/ noꝝ other thyng/ whyche
haue no sensytyue lyfe can suffer nother payne noꝝ pleasure/ but yet some
tyme that soule doth suffer payne beyng whych the body/ as when the bo-
dy is perturbed and let from the naturall cours of his conseruacyon/ as
when y body is to myche hote oꝝ to mych cold/ oꝝ to mych dry/ oꝝ to mych
moyste/ oꝝ hath other impedimēt whych letteth the naturall course of his
conseruacyon/ than that soule suffereth payne beyng wyth the body.

Comyn. ¶ That standeth as me semeth wyth good reason/ therfoꝝe I
pray the pꝛocede to the mater. **Gynge.** ¶ Wyth ryght good wyll/ & ther-
foꝝe I pray the now take hed. Thou remembrest well that I haue pꝛouid
vnto the in our second dialoge and disputacyon/ that god is of hym selfe
ryghteous

The thyrde dialoge.

ryghteous and iust/and executyth euer more good and indifferēt iustyce to euery one of his creatures/ and doth rewarde and ponysh euery creature accoꝝdyng to his desert. And that man is the only creature/ whom he hath created here lyuynge vpon yerth/to do hym honour and seruyce/ and that no nother creature her in yerth doth seruyce and honour to god but only man/as I haue prouyd vnto the here befoze in our seconde dialoge and disputacyon. And because that many a man here in yerth doth not honour noꝝ serue god as he ought to do/but is neglygent therin and bꝛeketh the commaundementes of god/ and is disobedyent vnto god/ & is not therfoze suffyciently ponyshed in this world/ but dyeth befoze such ponyshment oꝝ satisfaccyon here vpon yerth by hym made/ it must ned therfoze folowe that god of his ryghteousnes must cause that man to be purged & purified in a nother place to make satisfacciō foꝝ those offences/ befoze that he shalbe able to perceyue the eternall ioy/oꝝ to be partiner of the goodnes of god/ foꝝ the which he was create and made. And so by the iustyce of god there muste nedis be a purgatoꝝye.

An obieccyon/ because repentaunce is the onely thyng/ that clerely wassheth & puttyth away all synne done by man/ and that god of his iustyce muste than discharge hym therof/therfoze it nedeth than no nother purgatoꝝye. Caput .ii.

Iomyngo. That reason me thynketh taketh but small hold/ foꝝ thou knowest well and all clerkes hereto agre/ that repētaunce is þ very only thyng that wasshyth & puttyth clerely away all synne done by man agayns god: and that repentaunce is onely that thyng/ that god wolde haue to be made and done foꝝ the satisfaccyon of the synne /foꝝ whych repentaunce so made and had/god of his mercyfull goodnes doth discharge acquyte and perdone the man foꝝ that synne & offence so done/ all though that man neuer toke noꝝ suffred any other penaunce oꝝ payne therfoze here vpon yerthe/ as by example yf that I owe to the an C.li. of trew det/and yf þ I humbly desyre the to forgyue me my det/thā if thou of thy gentylnes only foꝝ that loue that thou knowest that I bere vnto the/wylt discharge and pdone to me that det/ and make a clere releffe vn to me therof. I am than clerely discharged of þ det/ noꝝ am neuer bound by oꝝder of no law noꝝ iustyce to make any other paymēt oꝝ satisfaccion to þ therfoze. So lyke wyse when god of his goodnes forgyueth me myn offence and synne foꝝ the repentaunce that I haue taken therfoze / I am thā clerely releffyd and discharged of that offence and synne/ and ought neuer to haue other ponyshment oꝝ to make other satisfaccyon therfoze/ and so than it shall not stande with any conuenient reason/þ there shuld be any purgatoꝝye/oꝝ place of ponyshment foꝝ that offence oꝝ synne which is perdone and releffed/ but that after such perdone and releffe made by god to

of purgatozpe.

god to me for myne offence and synne/ that god of his goodnesse shulde rewarde me/ and so to make me partynner of the eternall ioy in heuen/ for the whych I was create & made. And on the other syde yf I were neuer repentaunte for my offence/ but dyed impenitent/ than god of his iustice muste gyue me eternall ponyshment therfore in hell/ and therfore to put any purgatozpe / it shulde seme by the ryghteousnes of god to be but in vayne.

The solucyon yf god shuld be compelled to forgyue the synne immediatly after repetaunce/ he shuld be restreyned of his lyberte/ and from the execucion of his iustyce.

Caput .iii.

O yngemyn. **T**hy answere me thynketh is not suffycient. for in the case whych thou haste put/ yf thou desyre me forgyfnes of thy £. li. yet it is at my lyberte and of my gentylnes / whether I wyll forgyue the the hole £. li. or ellys parte therof. And yf I thynke in my mynde/ that the forgyfnesse of the hole £. li. is to great a rewarde to the for any loue or kyndnes that thou haste shewed vnto me/ or ellys yf I thynke that thy loue and kyndnes shewed to me is a suffycient recompence for that £. li. but yet peraduenture I thynke that it is not a suffycient satisfaccyon and recompence for the losse of tyme and damages/ hurte & hynderauns yf I haue had for the non payment of the £. li. whiche peraduenture shulde haue bene payed to me longe tyme befoze: than yf I of my gentylnes do forgyue the the hole £. li. & yet for that gentylnes that I shewe to the (because it is at my lyberte/ whether I wyll forgyue the or no) I wyll yf thou shuld do me some other seruyce/ and take some payne or labour for me by the space of two of .iii. dayes. Than thou canst not saye / but than I do to the no iniurye/ but shewe to the gentylnes & great mercy. So lyke wyse whan thou takest repentaunce and askest mercy of god for thy synne: no man ought to be so folysh to thynke that god shulde be restreyned or compelled/ but that he is at his lyberte alway to execute his iustice or mercy at his pleasure/ and that euer moze it is at his lyberte whethere he wyll forgyue or no. For yf god shuld be compelled to do the one or the other/ than god shuld haue no noble beyng/ but a beyng and a lyfe in a maner in boūdage & seruitude. But god muste nedf haue the most noblest lyfe and most pleasaunt lyfe/ as I haue proued befoze to the in our seconde dialogue/ than god must euer moze be at his lyberte to execute his iustyce or mercy at his pleasure. And than yf y god vpon thy repentaunce wyll forgyue the/ & yet yf he thynke that y repetaunce whych thou haste taken for thy synne/ is not suffyciet satisfaccyon therfore/ and than yf thou dye befoze any other satisfaccyon made/ thā god of necessite yf he will execute his iustice/ must nedf cause y to be ponyshed in a nother place

The thryd dialoge

place / to make a full satysfaccyon for thyne offence / but yet in that case yf he wyll execute his mercy / he maye than at his pleasure forgyue the all thy hole offence and synne / without any other satisfaccyon to be suffered or done by the therfore. But yet yf god in that case shuld thynke that thy repentaunce here in yerth were no full satisfaccyon for thy synne / than yf god shulde be so restrayned / þ he shuld not ordeyne a place of purgacyon for thy soule / where it shulde for a season remaine and haue ponyshment to make a full satisfaccyon for thyne offence and synne : than thou woldest exclude god both from his lyberte and from the execucion of his iustyce / Therfore it foloweth by all conuenient reason / that there must nedis be a purgatory / where mannis soule shalbe purged / or ellys they that shuld holde that opynion that there is no such purgatory / shulde offer to god a great wronge / and shuld exclude goddis power / and put hym both fro his lyberte and execucion of his iustyce.

An obieccyon because mā is ordeyned to haue an infynyte beyng / therfore after his deth he must haue infynyte ioy or infynite payne / and so no payne in purgatory whyche hath an ende. Caput .iiii.

Amyngo. Though one shulde holde that opinyon that there is no purgatory / yet he shulde therby nother mynysh þ power of god nother restrayne his lyberte / nother exclude the iustice of god / for inan is made and ordeyned be god to haue a beyng infynyte / and þ there is but two thynges ordeyned for mannis soule / whiche is ioy or sorowe. And syth the soule of man after that it is separate from this corruptyble body must nedis haue an infynyte beyng / as thou hast proued in thy seconde dialoge / which muste be than infynite sorowe or infynite ioy / and thā as sone as it is separate from the corruptyble body / god must than of his iustyce iudge that soule other to the place where is infynyte ioy / or to that place where is infynite sorow / accor dyng as it hath deserued : So than it shulde seme in wayne to put any purgatory / where the soule shulde haue any sorowe þ shuld haue an ende / or to put any other place of ioy / where the soule shuld haue ioy / whych ioy shuld haue an ende.

The solucyon as there be degrees in synne / as some synne is moze and some lesse : so there be degrees in repentaunce / as some may be moze and some lesse / and also degrees of pdone & forgyfnes / therfore mā for lak of suffyciet repentaunce muste be purged.

Caput .v.

Amynge

of purgatoꝛye.

Synge myn. ¶ To satysfye thy mynde in that poynte thou must con- sider that god of his goodnes hath create the worlde and all thynges therein conteyned/ in a conuenient order of degree. Als thus/ of all the kynde of thynges that euer god made/ some be more and some lesse/ some be small and some smaller. Als of corporall thynges some be hard/ some be more hard/ and some be softe and some more softe/ some be hote & some be more hote/ and some be colde and some be more cold/ lyke wise of thynges incorporeall some be great and some be greater. Als of vertue/ some is good and some better/ and of vice some is euill & some is worse howe seyst thou thyngesth not thou that this princyple/ is reasonable and trewe. ¶ Comynge. ¶ I thynke it is trewe that thou seyst. ¶ Synge myn. ¶ Chā thus is not some synne & offence that a man comytteth somtyme more and somtyme lesse. ¶ Comyn. ¶ I thynke so. ¶ Syn. And doth not euery offence deserue ponyshment. ¶ Comyn. ¶ Yes. ¶ Synge. ¶ Chan is there not degrees in ponyshment/ as well as there is degrees in synne & offence/ so that some ponyshment is more and some is lesse/ and is there not also degrees in repentaunce/ as some repentaunce is great and some greater: and also degrees in forgyfnes and perdone/ as some forgyfnes and perdone great and some greater. ¶ Comyn. ¶ What than. ¶ Synge. ¶ Chā ought not euery offence & synne be punished by y iustice of god in order and degre accordeyng as it is/ so y yf the offence & synne be great/ it ought to haue a great ponyshment: and yf it be small/ it ought to haue small ponyshment. ¶ Co. ¶ Iuste. ¶ Syn. ¶ Chā I say/ when that a man here in yerth hath comytted a great synne and offence/ and taken repen- taunce wherby the synne is forgyuen/ and yet hath not takē such suffyciēt repentaunce therfore/ nor had any suffycient ponyshment/ which shulde make a full paymēt and satisfaccion for that synne/ and dyeth before any condigne or full satysfaccyon made/ god must nedis than of his ryghteou- nesse ordeyne a place of purgatoꝛy/ where his soule shall haue a forther po- nyshment to make a condigne and full satisfaccion for that synne/ and so to be purged and purgyed before it shalbe able and worthy to be admyt- ted to receyue the eternall ioy in heuen. Als by exemple/ yf a man comyt a treason agaynste his prynce/ wherfore he ought by order of the lawe to lese his goodes/ and to haue imprisonment/ and also to be putte to deth/ and when he is conuycted there vppon/ than because he seeyth he can not auoyde from the ponyshment of the law/ he is repentaunte and soꝛy for his offence and prayeth his prynce of forgyfnes: yet this repentaunce & soꝛowe that he taketh for his offence/ can neuer be so great/ but that yet this prynce by iustyce may take his good/ and imprison his body/ and af- ter that put hym to deth for the sayd offence by order of his laws/ and do hym iustyce. And so at his pleasure execute y extreme of his law/ wyth- out doynge any wronge to hym. But yet this prync may yf he will/ by his mercy perdone his lyfe/ & take his goodes & imprison his body for a tyme

The thyrde dialoqe

and season/ or as longe as he wyll at his pleasure/ and accoꝝdyng to the degre and qualyte of the same offence/ tyll he haue made a full satysfacyon to his pꝛynce for þe treason done to hym/ but yet yf this pꝛynce shuld pꝛynce the euery offender to the extremyte of deth wythoute any mercy: it shulde seme a thyng to cōwning to cruelte/ and also clerely agayns þe pꝛerogatyue of his mercyfull power and authozite. And also yf a pꝛynce in suche case shulde forgyue euery suche offender for suche a great offence/ whych hath taken but a small repentaunce and sorowe therfore/ it shulde bothe be an example to all such offenders/ and to gyue the and all other comfoꝛte and boldnes to do lyke offences/ whiche were a thyng/ þe shuld sowe to the subuersyon of his law/ and derogacion of iustyce. Therfore yf such a pꝛynce wold be reputed for a discrete pꝛynce/ & a mercyfull pꝛynce he muste somtyme forgyue the hole offence/ and somtyme execute iustyce accoꝝdyng to his laws/ and also somtyme pardone parte of the pꝛynce's punishment condigne for the offence/ and gyue but a temporall pꝛynce's punishment for a tyme and season accoꝝdyng to the degre and qualyte of the offence/ & of the repentaunce. And so lyke wise whan that a man hath comytted a synne & an offence/ and taketh some repentaunce therfore/ but not sufficient/ and than dyeth: thā god of his goodnes by þe order of his iustyce & mercy/ muste somtyme perdone that offence from the eternall deth/ and yet gyue hym some pꝛynce's punishment which shuld not be to the extremyte/ as to condemne his soule to eternall sorowe and payne/ but to haue some pꝛynce's punishment for a tyme and season to purifye & to purge the soule of that offence/ accoꝝdyng to the degre and qualite of the offence/ for as I sayde before/ as there is degrees in repentaunce/ as some is more and some ys lesse/ so god of his iustyce must vse degrees in forgyfnes and in perdone: so that though he forgyue the eternall payne and sorowe/ which is condigne for the great offence and synne which the man dyd comytt: yet it stōd deth with the great discrete wisdom of god to pꝛynce the soule for that offence for a season to purifye and purge it/ that it may be able to be admittēd to come to the eternall ioy/ for the which he was made and create. For yf that men comyttynge dyuerse synnes or offences agayns god/ in diuerse orders and degrees/ as some more & some lesse/ and diuerse of the take repentaunce dyuersly/ some more / and some lesse/ and than yf god shulde not vse diuerse degrees of forgyfnesse and perdone/ but pꝛynce the euery of them eternally therfore/ it shuld sowe thā to the subuersyon of his owne lawe/ and derogacyon of his iustyce/ & also agayns the pꝛerogatyue of his mercyfull power & authozite. Therfore it must nedē be agreyd by all reason/ that there must be a purgatory/ where the soule of mā must be purifyed and purged for a season to make full satysfacyon for suche offences and synnes/ for the whiche the man made not sufficient satysfacyon here in perth/ and toke not sufficient repentaunce therfore.

Can ob

of purgatoꝝ.

An obieccyon / that because there be degrees in heuen
and hell of ioy and payne / that it is nedeles foꝝ
god to putte any purgatoꝝ / foꝝ he maye exe-
cute his full and indifferent iustyce in
one of those two places.

Caput .vi.

Dmyngo **T**hou hast made to me a meruelous reason herein / but
yet me thynketh thought that god by the meruelous order of hys
creacyon / hath create euery thyng in order and degrees / as some
great and some greater / so of offence and synne / some is great and some
is greater / and of ponyshment therfoꝝe some to be great / & some great-
ter / of merytorious dedes some great some greater / and of repentaunce
some great and some greater / and of forgiveness and perdone some great
and some greater: yet that proueth not that by the discrete wysedome &
iustyce of god / that there muste nedis be a purgatoꝝ / foꝝ god may by the
order of good iustyce ponysh euery offence done by man / in order and ac-
cordinge to his degrees / and rewarde euery meritorious acte in order
and degre as they ought to be / some moze and some lesse / though there
be no purgatoꝝe but only heuen and hell / foꝝ lyke wise as thou saydeste
erewhyle / as there is orders & degrees of euery thyng here in yerth / so I
suppose and dout not but there is degrees both in heue & in hell / as some
soule in heuen shall haue a great ioy / & some shall haue a greater ioy / &
yet both those ioyes to be infynite / & also in hell some soule there to haue a
great ponyshment & some a greater / & yet both those ponyshmentes to
be infynite: So that god by his iustyce may ponysh euery soule in hell /
and rewarde euery soule in heuen in conuenient order and degre accor-
dyinge to theyre deserttes: & yet all those ponyshmentes & rewarde to be
infynite / and so euery thyng in his order & degre. Therfoꝝe it shulde seme
nedeles foꝝ god than to put oꝝ to ordeyne any purgatoꝝ.

The solucyon / that as the appell whych hath a vegetatyue
soule / and as the beste whyche hath a sensytyue soule /
may be purged after that they be seuered from theyre
naturall growyng and lyfe / of such tokes and spottes
whiche be a deforme to the / so the soule intellectyue
muste be purged of those token and spottes of synne /
whyche was a deforme to it. Caput .vii.

Syngemyn. **T**hat is a very soze obieccion / that thou haste now put
and alegged. But yet that wythstondyng / yf thou wylt pacyently
here me / I dout not but I shall gyue the a good suffycyēt solucyon
f. iiii. therto

The thyrde dyaloge.

thereto and to satisfie thy mynde therein. Therefore I praye the take good heed to this that I shall now shewe to the / I truste it is not out of thy remembraunce that I shewed the / but late that there be. iii. kynde of soules.

One is a soule vegetatyue / whych is in euery plante / tre / gresse / herbe / and frute.

A nother is a soule sensytyue / which is in euery brute sensuall beste / as well hoxe shepe and such other as go & crepe vpon y^e yerth / as in the byrdes that fle in the eyre / and fythe whiche swym in the water / which vse and occupye theyr. v. senses / that is to say / tastynge / smellyng / heryng / seynge / & touchyng. And the thyrde soule is y^e soule intellectyue which is in mā / which is nothyng elles but y^e lyuely vnderstādyng / whereby man knoweth the good from the euyl / discussynge the thyng by argumentes and reasons / for the one parte & for the other / tyll at the laste he therby fyndeth out the truthe / and so therby knoweth whych is good and whiche is euyl. Comyn. All that I am content to graunte. Syng.

Syth this thyng is now well by the perceyued / now wyll I procede to the solucyon of thyne obieccyon. But fyrste I wyll shewe the an example of thynges hauynge soule vegetatyue / as an apple whiche hath but soule vegetatyue. yf such an apple growynge on y^e tree be hurt wyth some great stroke / & therby in some parte somwhat rotē & perished / and yf that apple immediatly after be pulled from the tree / now that apple can neuer lenger growe : and than yf thou woldest kepe that same appell to the intent to serue the at thy table at some great dyner & feaste that thou woldest afterwarde make to thy frendes & louers / this appell shall not be able than to do to the no good seruyce / because the lenger thou kepeste it / it wyll be worse & worse / and by reason of that stroke it wyll waxe more rotten / and at the laste wax all to nought and not able to be eten : and also if thou lay that appell amonge other appels / it wyll infecte all those appels / whyche lye nygh it / and make them rotten & nought. But yet yf such an appell hauynge such a stroke growynge vpon the tree / be suffered styll to growe & not pulled of the tre / such an appell oftymes wyll naturally preserue and hele it selfe agayne / and the naturall radical humoure of that appell will increse whyle it is growynge and expulse those humours whyche were corrupte by reason of the sayd stroke / & so make that appell a hole and a sounde appell / able to be kepte to do the seruyce after at thy table / when thou shalt make thy dyner and feast to thy frendes and louers. But yet if thou take an appell from that tree / whych is a sound appell but yet it is not fully ripe / because there remayneth i it such a soure watery humour whiche maketh it not pleasaunt to be eten / yet yf thou lay that appell in fayre strawe in some house where the temperate eyer may come to it / thā that eyer wyll purfye & purge that appell frome that soure humour and vapour out the tartnes and sowernes of that humour / and so make it me lowe & pleasaunt to be eten. So lyke wise now I may say of a man / which hath soule intellectyue / yf he be infecte or corrupted wyth the stroke of doynge

of purgatorie.

doynge some great mortall synne and offence agayns god/and than the soule immediatly pulled & separate fro the body by naturall deth wythout repentaunce/thā the soule of that man shall neuer be able to be receyued of god/& do hym seruice in heuē/because it hath such a mortall wound wherby it is infecte & putrified not worthy to be admitted to accōpayny wyth y clene pure soules in heuē. And yet y man while his soule was ioynd w y corruptible body myght haue takē repētaūce which might haue restored hym agayne to helth and to vertue. But after the naturall deth that man can take no such repentaunce/ wherby he shuld be helyd of that mortall synne and offence/thā god of his iustyce muste clerely expulsc his soule from the eternall ioy in heuen/ because it is putrified & corrupted. But yet yf a man haue comyncted suche a great mortall synne & offence to god/and hath taken repentaunce/ wherby that mortall stroke & wound is heled befoze his deth/& befoze his soule is separte & pulled fro that body: but yet that mā is not fully purged therof/oz ell^e not clene of other small offences/ noz redy noz rype to do pure & clene seruyce to god in heuē/ but that there remaineth in him some tokens & spottes of synne and offence/ god of his iustyce may not then condemne his soule to eternall penyshment/noz immediatly to receyue that soule to y blyss of heuen/to ioy & to compayny with those glozified and pure soules in heuē/tyll those tokē's and spottes of synne be clere washed away and purged/& he made redy and rype to do to god pure and clene seruyce in heuen. Therfoze than by conuenient iustyce of god/ there muste nedes be a place of purgacyon/ were his soule muste be purged & made clene of those tokens and spottes of synne/oz that it be able to be receyued to the eternall ioy in heuē. And also a lyke resemblaunce I may make of thynges whych haue soule sensy tyue/as yf thou haue a swyne which is infected with pox oz other syknes: oz an ox y is infected wyth any syknes/whych swyne oz ox yf they shuld be than slayne/were not good noz holsoine for mānys mete/ but the fleshy putrified corrupte/and yet by medecyn and good keepyng that swyne oz ore may be heled/ and than whyle those bestes be lyuyng/ nature shall expulsc those infectuouse humours/ & bynge those bestes agayns to helth and make them sownde and theyr fleshy good & holsoine for mānys mete. But yet yf those best^e whych haue ben infecte wyth such corrupte syknes haue taken medicyne/ and that corrupte syknes therby expelled/ & euer increasyng to moze helthe and the fleshy holsoine inough to be eten for mānys mete. But yet the fleshy is so bare and lene/that it is not pleasaunt to ete as other fleshy is. Oz ellys yf such bestes haue taken some disease by excessyue colde oz hete/& the fleshy not putrified noz corrupte/ but bare and lene/and therfoze not pleasaunt to be eten for mannis mete: yet yf those bestes be kyllled/ yet thou mayst make the fleshe of those bestes/though it be neuer so lene by sethyng oz rostyng it wyth butter oz fat larde to be good mannis mete/and pleasaunt to be eten able to serue the at thy dyner oz feast

The thyrde dialoge.

or feast for thy frendes and louers. So in the same maner it is/whā that a man is infecte wyth a great mortall synne which he hath commytted agayns god. And yf his soule were than separate from his body/ yet then his soule ought not to be receyued of god in to heuen / nor to do seruyce there vnto god because it is putryfied & corrupted with that foule mortall synne/ but yf that man had take the medecin of full repētaunce in his lyfe/ that medecyn wolde haue restored hym agayne to his soule helthe & vertue. But yet yf he haue taken some repetaunce for that synne and offence and not suffycient/ & not had suffycient tyme to make suffycient satisfaction therfore: yet by the takynge of that medycyn of repentaunce/ that synne is expelled and gon/ and the soule of that seknes and synne is clerely hole: but yet the tokēs & spottē of y synne which is a defoymyte to the soule do styll remaine in that soule/ tyll that soule haue a tyme to be wasshed and purged from those tokens and spottes to make it pure and clene of that defoymyte.

An obieccyon/that the soule vnpurged maye do some meane and low seruyce to god in heuē/ though it be not the hyest and beste seruyce/ so that it nedeth not to be purged. Caput .viii.

Imyngo. ¶ yet me thynketh that proueth not y of necessitye there muste be a purgatory/to purge & to washe away clene those spottes and tokēs which is but a defoymyte to y soule/ but cōsideryng that by that medycyne of repentaunce/ that seknes of the soule is therby put awaye and expelled / and the soule so made hole agayne/all though that there be spottes and tokens remainyng which is but a defoymyte to the soule and no mortall seknes/ those tokens & spottes than nede not to be wasshed away/but yf they remaine styll yet they do no hurte/but y soule may do good and perfyte seruyce to god in heuē: for all though that god wyll not put such soules in the hyeste and moſte puryste place in heuen because they be not so pure as other soules be/ but ſō what defoymed which is but as an eye ſore/yet he will not clerely expell thē out of heuē/ but put them in some other low place in heuen. As by example/yf y a man which kepeth an honorable house and bleth to feaste great lordes and estates at his table/ and prepareth fyne dyaper table clothys and napkyns/where wyth to serue them at his table at his dyners and feastē / yf any of those table clothes or napkens be defouled with dust fylth or other foule mater which is not swete/yet y man will not suffer those clothes to be occupied at his table/ tyll they be wasshed and made clene/ and the fylth so clerely expelled/that they maye be swete & clene and worthy to serue hym at his table. But yet yf they haue bene so defouled wyth some foule fylth/ wher by they be stayned that though they be wasshed neuer so clene/ yet some spot and token wyll remaine of that staynyng/ so that though they be pure

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pure cleane and swete inough to do seruyce at his table/ yet þ̄ spottes and tokens of the staynyng whych remaine be than a great deformyte & eye soze: yet this mā yf he be wyse wyll not caste away those clothes/ but will that they shall do hyin seruyce in some other place and offyce of his house as in his buttry or ewry or his chāber/ where they shall do to him as good seruyce/ as though they were not stayned nor had no such spottes nor tokens of deformyte to the eye. And lyke resemblance also I may make of a prynce/ whych muste retayne in his house to be his household seruautes such mē as he cā chole in his realme/ whych be cleane mē & hole mē of body/ some to be in his pryue chamber/ some in his hall/ and some in his kyche and some in other places of his house/ yf any such seruantes/ whiche this prynce hath chosen to be in his house/ haue had any great sekenes wherof he is by medycyne thoroughly heled/ and yet there remaineth some deformyte in his face or other parte of his bodye/ as that his skyn of his face is parched and shronke by brennyng of fyre/ or elles bleryed/ or his nose rotted away and so his face vtterly deformed/ or ellis any other member of his body deformed/ and yet the man is clere hole of all syknes & stronge and able to do good seruice to his prynce in diuerse romes and offyces in his house/ all though it be not cōuenient for the honour of this prynce to haue this deformed pson to be in his chamber of estate or in his hall/ yet this person so deformed & beyng hole may serue this prynce in his kyche there to be his scollyon/ or in som other offyce to bere water/ wode/ or to clense gutters/ or other vyle places in this prynces house/ & so in this prynces house to haue a ioyfull and mery lyfe/ wherwyth he wyllbe meruelously well content/ all though he neuer be admytted to do seruice in his chāber nor hall. So lyke wyse in heuen god hath ordeyned for them that be the moste pure and cleane soules/ the moste pure and cleane places/ where they shall haue moste hyst ioy/ and for the other meane soules a meane place of ioy. And for those soules that haue bene infected wyth some mortall synne/ and heled therof by the medycyne of repentaunce/ and yet þ̄ spottē and tokens of that synne do styll apere and remaine in the soule/ whych is but an as eye soze or a deformyte to the soule/ yet because þ̄ mortall syknes by the medycyn of repentaunce is clerely expelled and gone/ & destroyed/ god may not than of his iustyce caste that soule away out of heuen vnto eternall punishment in hell/ but wyll suffer that soule to lyue and to ioy wyth hym in heuen in som low and meane place in heuen: all though that he wyll not suffer this soule to come to the hyst places/ where most ioy is in heuen/ because it is not conuenient that this soule shuld possede the hyst ioyes in heuen/ because that it is not worthy to be receyued and admytted therto/ for that that it is somewhat deformed and not worthy to come to so hygh a place and come: but yet in the low places & romys in heuen/ this soule not wythstondyng it be somewhat deformed/ may do to god there some seruyce and pleasure/ and yet there haue a ioyous lyfe/

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where wyth this soule wyll be ryght well contented. And therfore syth y god by iustyce and equyte may ordeyne this soule a conuenient place in heuen/accoordinge as it is worthy & hath deserued: it were than a thyng frustrate and in vayne for god to ordeyne any place of purgatory/where that soule shuld be purged for a season/ and after that to be restoryd and receyued in to heuen/because that god may rewarde that soule in heuen accoordinge to his deseruyng/ and so nedeleste to ordeyne for it any place of purgacyon.

The solucyon/that no thyng unpurged and vn-
pure may remayne and abyde in heuen.

Caput .ix.

Syngemyn. That obieccyon and synilitude which thou hast made
me thynketh is nothyng to purpose/ for thou muste consyder that
god in whome is all goodnes/ iustyce/ wysdome/ vertue and perfec-
cyon/ in his meruelous workes of creation of thynges hath create and or-
dered euery thyng in so good and perfyte an order/ that can not be amē-
ded. And hath ordeyned some places of ioy/ and some places of ponysh-
ment conuenient for euery creature/ which doth deserue other y one of the
other: and that he hath ordeyned heuen to be the place of felycite/ where
is all ioy & pleasure wythout payne or dysease/ and that this place where
we & other bestes lyue here vpon yerth/ is y place myxed with ioy & payne/
and y all creatures lyuyng here somtyme suffer ioy and somtyme payne.
And y low place whiche we call hell/ is y place all of eternall ponyshment
and payne without any ioy or pleasure: and that the place of heuē where
his pleasure isto be eternally glozfyed with the companye of his angel
and holy sayntes/ is a place of eternall ioy/ and by all conuenient reason
worthy to be so clene/ so pure/ so fayre/ so pleasaunt/ so full of ioy and fely-
cite/ that there can be no place moze pure/ moze clere/ moze pleasaunt nor
of moze ioy/ nor of moze pleasure/ but that place muste be so clene of na-
ture/ that it muste expell all maner of impurite & vnclenes/ nor suffer any
thyng therein/ that is of any maner of vnclenesse or euyll/ or other thyng
vnpleasaunt. For as ye see by experience as the eyer/ whiche of it selfe is
myche moze pure and clene than the element of the yerth/ yf there be any
corrupte stynkyng water or other humoure vpon yerth/ that water or
humour by the hete of the sonne vapoized vp in to the hye regyone of the
eyer/ is there so purifyed that when it discēdeth it is without any corrup-
cion stynke or salt tast/ but fresh/ swete and clere/ that it can neuer be pu-
rer/ so that the hye region of the elemēt of the pure eyer wyll suffer no wa-
ter nor other humoure to abyde there/ whych is not clene and pure. And
lyke wise we may be holde this pure region ethereall/ where y sonne & the
other sterres rēne in theyre speres we see them so lyghtsome/ so pure and
clene/ that it is vnpossyble any corporall thyng to be clener or moze pure.
Then syth

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Then syth that god by his wonderfull power great wisdom and goodnesse hath created those visyble thyngs / which appere to vs of such purite and cleannes that no fylthy nor foule thyng nor other thyng vnpure can remayne in them or nigh them / it seemeth than that by all conueniencye of reason it must nedes folowe that that gloriouse place of heuen / whiche is a place more hygher and excellent than those other places / which be the regions elementall and regions ethereall / and where his mageste is glorified / and eternally honoured by his angelys & sayntis / muste be cleane and pure sayre / & aboue all other places / And that there can be no thyng suffered to be there / but that which is all cleane and pure wythout any manner spotte or token of vncleannes / so that it foloweth þat no soule can be suffered to be there þat shulde haue any spotte or token of synne in it / or any manner of deformyte whiche shulde be in any wyse vnpleasaunt. For all though that there be places in heuen some pure and cleane / and some more pure & some more cleane. And þat there be ioyes / as some great ioy / and some greater ioy : yet there can be no places there / wherof one shulde be pure and a nother foule / nor wherof one shulde be swete and a nother shuld be stynkyng / nor no lyfe wherof one shuld be a ioyfull lyfe / and a nother a paynfull lyfe / nor that no soules can be there / wherof one shuld be a pure and cleane soule / and a nother vnpure and vncleane / nor þat one soule shuld be sayre pleasaunt and goodly to be holde / and a nother to be foule & deformed & vglye / nor that one soule there shuld suffer ioy / and a nother to suffer sorow. So now it foloweth that when þat a man hath comyncted a mortall synne and after taken repentaunce / and dyeth by the which he is heled of that foule infyrmyte : but yet the spottes and tokens therof do remayne / for lak of full satisfaccyon / god of his iustyce maye not condempne his soule to eternall payne in hell for that offence / whych is purged & put away / and the soule therof clerely discharged and made hole : and yet god by his iustice nor by his discrete wisdom & goodnes ought not immediatly to receyue that soule into that cleane and moste pure place in heuen to accompanye wyth those pure angelles and sayntes that be there in that place / where there can be nothyng but that whych is all purified & cleane vntyll such tyme / that þat soule be clenfed and purified of those tokens and spottes of synne / whych remayne in that soule / whych tokens and spottes is euer a great deformyte to the soule as longe as they do therein remayne / Therfore by all conuenient reason it muste nedes folowe / that besyde þat gloriouse and ioyfull place of heuen / and also besyde that miserable & sorrowfull place of hell / there muste nedes be a thyrde place of purgacyon / where the soule muste be purified and made cleane of such spottes and tokens of synne / whych remayne in it / before that it shalbe able to be receyued into that gloriouse place in heuen / in whiche place there can be nothyng suffered to be / but that whych is all pure and cleane wythout any tokens or spot of synne or vncleannes.

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An obieccyon/that yf there shulde be any place of purgacyon/ than that place shulde be here in yerth/or ellys yf there be any other place/where is that place of purgatozre. Caput .x.

Dinyngo. **T**his is a meruelous soze and hye reason that thou haste made/but yet me thynketh/ though that besyde heuē and hell there shuld be a thryde place of purgacyon/it shuld seme conueniēt that that place shulde be here in yerth/and that man whych hath so offended/whome god wold haue to be purged therfore/and after that to be receyued and admytted to ioye with hym in heuē/may be most conueniētly purged therof here in yerth/and whyle his soule is ioyned wyth his body/because that y soule offendeth beyng wyth the body/therfore it were moste conuenient that that soule shuld be purged and ponyshed with the body. And also because that god hath ordeyned heuen to be a place of infynite ioy/ & hell to be a place of infynite payne / and yerth to be a place myrte somtyme of ioy /and sometyme of payne/ whych neuer endureth but for a tyme that shall haue an ende. Therfore it is moste conuenient that the place of purgatozre shulde be here in yerth/ because it is the place ordeyned for payne whych shall haue an ende. And also that purgatozre and ponyshment here in yerth shuld be a great good example to all other men here lyuyng/to put them in fere to do any lyke offence/ and shulde cause many men the rather to abstayne from the doyuge and cōmyttyng of any such lyke offence and synne.

The solucyon/ that yf god shulde be compelled to make purgatozre here in yerth/that than god/y is the hye iudge shulde be restrayned frome hys lyberte & auctozyte more than any other yerthly iudge / and also that it is a folysh questyon to aske where purgatozre ys.

Caput .xi.

Syngem. **T**hat sayeng me semieth is not to be a lowyd/for thy firste reason/proueth not only that there shuld be no purgatozre but only here in yerth/but that reason proueth as well that there shulde be nother heuen nor hell but only here in yerth. For yf a man haue lyued so vertuously in yerth/ wherby he ought to be saued and go to the ioyes of heuē/because he dyd neuer any merytorious acte/but only whē his soule was ioyned here wyth y body/then he shulde neuer be rewarded therfore but only here in yerth whyle his soule was ioyned wyth y body. And also euery synne which a man cōmytteth/is done whyle the soule is ioyned wyth the body/ergo than he shuld neuer haue any ponyshment therfore but only here in yerth whyle the soule is ioyned wyth the body/ & so that
fyyste

fyfste reason that thou haste made shulde proue that there is nother heuē
no: hell prepared for man but here in yerth/whych is clere contrary to all
the ground^e and princyples whych thou haste graūted to me befoze. And
also where thou sayste that of conuenience that yf there shuld be any pur
gatory/the place shuld be no where elles but here in yerth whyle the soule
is beyng wyth the body: me semeth that therin thou woldest clerely take
away the lyberte prerogatiue and authorite of god/and bynde god to be
in more bondage and scruytude than any tempo:all iudge/ whych hath
power to gyue sentēce here in yerth in any cyuyl or tempo:al causis. For
a iudge here in yerth/whiche by the order of the law may gyue sentence &
iudgement vpon any traytour or felon/is not so bounde no: restrayned/
but that he may iudge hym to be put in excrucion in what place that this
iudge shall thynke couenyent / and also in what daye and tyme that he
wyll. Chan god mych more by his prerogatyue and authorite ought to
haue lyberte to gyue his iudgement & sentence/that y^e punishment which
is condigne for the synne and offence/ whiche a man here in yerth comyt
teth/shalbe had in such place where god hym self shall thynke most conue
nyent/other in yerth or in some other place at his pleasure & lyberte/and
in what tyme and season that he shall thynke conuenient therfore.

Comyn. Chan I demaunde of the yf purgatory be not here in yerth
in what place shulde it be. Gyng. As to that I say that purgatorye
is/that y^e is ordeyned to purge mēnys soules/when they be separte from
the body. And a soule whych is no corpo:all substaunce/ but a spirytual
doth occupye no place/no more than thy thought or mynde doth/ whych
occupyeth no place. And as touchyng that question/where and in what
place purgatory is/ me thynketh it is great folyshnes to demaunde that
questyon. For I may aske the agayne where is heuen / whether ouer thy
hed as thou standeste/ or elles vnder thy fote/ or elles befoze thy face/ or
elles behynde thy bak/ or elles vpon thy ryght hand or vpon thy left hand/
or elles yf I aske where is the place where the glorious trone of god ys/
or yf I aske y^e where is y^e hvest pte of heuē/ & what thyng is about y^e hvest
place or pte of heuē/ or yf I aske y^e of what mater is the heuē made/ or the
firmament/ or the sonne mōne & sterres/ or what doth cause the to moue so
meruelous swiftly/ which go & moue about y^e yerth more thā. C. M. myle
in euery. xliii. howres/ or yf I aske y^e what thing god is & to what thyng
is god lyke/ or what thyng the deuyl is/ or what thyng y^e deuyl is lyke/
or to what thyng a soule or angel ys lyke/ or yf I shuld aske y^e how many
myle it is to y^e firmament / or howe farr it is to the hveste pte of heuen.
As for all those hygh questyōs and many other that may be demaunded
all the mē in y^e world be not able to assoyle the / thou maiste see well that
this lytyll pryke the yerth / whych is no more in cōparyson to the firmamē
ment/ than a lytyll pēse is in cōparyson to a great towne or castell: It is
pued by good true & apparant conclusions of astronomye / y^e the sonne

and many other of the sterres in the firmament / be euery of them much bigger than the hole yerth. There is no man in the worlde able to ymagyne the greatnesse of the firmament / much lesse is he able to ymagine y greatnesse of the heuen and of the hole world / whych conteyneth all thyng with in it : for yf mā shuld be able to imagyne or gyue a playne solucio to these and all other such hyghe questyons / than man shulde haue knowlege as god. Thou mayste well by thy reason pceyue that god whiche hath made this lytyll pryke and spotte the yerth / with so many creatures lyuynge ther in / hath not made all the other places of the worlde besyde to be destitute and vacant of creatures. But yf I shulde aske the / what other creatures be there in euery other place of the worlde / thou art not able to gyue me any solucyon therto. Therfore though god haue gyuen to man here in yerth some lytyll vnderstandyng / reason / and knowlege of some causys and thynges / yet he hath reserued the knowlege of all suche hygh causes and questions to hym selfe : For though that man beyng in yerth here by his reason may perceyue and knowe that there is a god that is the cause of all / and gouerneth all / yet he shall not be able to imagyne nor knowe what thyng god is / nor to what thyng he is lyke / and all though man here in yerth by his reason may perceyue that there is a heuen / where god of his iustyce shall rewarde the good soules with eternall ioy : yet he shall neuer be able to imagyne nor to knowe by his reason what maner ioy it is / nor what thyng they shall do / nor what pastyme they shall haue. And also all though that man here in yerth by his reason is able to perceyue & knowe / that god by his iustice hath ordeyned a purgatory / where y manys soule shalbe purged of his synne after it is separate from the body / yet he shalbe neuer able whyle he is here / to perceyue nor to knowe where and in what place that purgatory is / nor what certeyne / nor what kynde of payne they shall suffer and haue / nor howe / nor in what maner that soule is able to suffer that payne / but god hath reserued the knowlege of these thynges vnto hym selfe : therfore thou man what so euer thou art / art beey folysh / y desyrest the knowlege of such thynges whyle thou art here in yerth / for thou nor all the men in yerth be not able to imagyne a solucyon for these questyons. But yet this is vndouted / that god hath ordeyned a place of ioy / and a place of payne / where euery manys soule shalbe rewarded accor dyng to his desert / but where that place is or what ioy or what payne it shalbe / or in what maner or how / no man in y world can tell / but onely god alone. Comyn. Chā I am as far from the solucyon of my questyō as I was before. Syng. Well than because thou art not yet fully satysfied / I shall yet therin paduētūre ease thy mynde another way / yf thy wyt be able to pceyue y reasons that I shall shew the / but the mater is somewhat hard / therfore as y latyne men say / capiat qui capere potest / let him perceyue the mater that can pceyue it / for euery mā is not of lyke capacityte. Com. Chan yet I pray the shewe it me to see whether

Of purgatoꝝye.

whether I can perceyue it or no. ¶ Syng. ¶ Wyth ryght good wyll/ the-
foze I pray the now take good hede/ thou muste vnderstande fyrst/ that
there be two kyndes of thyng/ which haue beyng/ the one is a reall thyng
the other is a racionall thyng/ A reall thyng is that which is perceyued
by the organes & instrumentes of the .v. wyttes/ as þe thyng whyth may
be seen hard tasted felt or smelled/ be called reall thynges. But racyonall
thynges be those whych be not perceyued by þe .v. wyttes/ but only be per-
ceyued by reason/ and they be thynges incorporeall/ as loue/ charite/ meke-
nes/ abstynēs/ pryde/ malyce / slouth and Ache other. Further thou must
consyder that of places there be the dyuersytees. One is a place cōtynen-
tyue/ a nother is a place lymytatyue/ and the thyrde is a place opatiue
A place continentyue is that/ wherein reall thynges as bodyes/ images &
fygures be conteyned/ as þe tonne wherein þe wyne is conteyned/ is þe place
continentyue of the wyne. A place lymytatyue is/ where thynges racyo-
nall and incorporeall be lymyted to be/ as the place lymytatyue for loue/
is that thyng whych is loued/ & that thyng whych is so loued/ is þe place
lymytatyue for that loue/ and there the loue is in his place lymytatyue/
whyche place lymytatyue of loue can not be euer certeyne but mutable/
and because loue may be atonys in dyuerse thynges/ therfoze loue maye
be in dyuers places limitatyue at one tyme. A place operatyue is þe place
where the operacion of the thyng is/ as because we see that þe meruelous
operacion of god is the meruelous swyft mouyng of the heuenly speres
and bodyes aboue/ whiche do appere to vs/ therfoze we sey that the place
where god is/ is heuen: so that where so euer the operacyon of god appe-
reth/ there is the place operatyue of god / and there god is. Therfoze as
thouchyng thy question where purgatoꝝy is/ I say to the it is in no place
certayne continentyue/ for that þe place continentyue is that whych cō-
teyneth wythin it thynges that be corporeall. But because purgatoꝝy is a
place by god lymyted and ordeyned/ for the purgynge of soules/ whyche
be thynges racionall and incorporeall/ therfoze purgatoꝝy can be no place
continentyue/ but purgatoꝝy may be a place lymytatiue/ and also a place
operatyue. For where so euer that god doth lymyt the soule of man after
it is sparate from the body to be purged/ there is the place lymytatyue of
the soule/ and there is the purgatoꝝy of that soule. For there cā be no pur-
gatoꝝy/ but there where the soule is purged/ and where so euer god doth
lymyt the soule to be purged/ there is the lymytatyue place of purgatoꝝy.
Also where the vertuous operacyon of god is/ and where his vertuose
work doth appere/ there is the opatyue place of god/ and there god hym-
selfe is in his place operatyue: and therfoze because the meruelous opera-
cyon and work of god/ appereth in euery place of the world: therfoze god
is in euery place and parte of the world accordyng as I haue proued to
þe here before in our fyrst dialogue. And also because that purgatoꝝy where
mennes soules be purged is that/ where god worketh his vertuous ope-
racyon

The thyrde dialoge.

racyon in execucyō of his iustyce: therfore that purgatoꝝ is þ̄ very place operatyue of god/whych is in no certayne place continentyue/ but there where pleaseþ god/and there & in such tyme oꝝ tymes/where & when and how his pleasure is that it shalbe. Therfoze to thy questyon I say/þ̄ purgatoꝝ is no place continentyue of it selfe/because it conteyneth no reall noꝝ corpoꝝall thynges wythin it/because it is ordeyned only foꝝ purgynge of soules/whych be thynges racyonall and incorpoꝝall. Noꝝ also purgatoꝝ is wythin no place continentyue/ because it is no such reall thyng of it selfe/that may be perceyued by any of our .v. senses and wyttes.

An obieccyon/ because the mercy of god can not be wythout his iustice/and remissyon is incident to repentaunce: therfoze as sone as repentaunce is taken/god of his iustyce muste gyue remissyon/ and therfoze there ought to be no purgatoꝝe. Caput .xii.

Imyngo. **T**hou art so subtyll in thy solucyon/ that I wot not well how to reply vnto the/ but yet I pray the let me see howe thou canste satysfye my mynde in one poynte. Thou dydest proue to me but late in our fyrste dialoge and disputacyon/that two thynges of necessitye be belongynge and be incydent to the goodnes of god/that was iustyce and mercy/and that the one can not be wythout the other. **Gyng.** **T**hat is treuthe. **I**myngo. **A**nd the very diffynicyon of iustyce is thus: Iustyce is a constant and a ppetuall wyll/ gyuyng to euery thyng hys owne. And mercy is no moꝝe but the mynde of a pytefull affecte/ & meryte is the execucyon of iustyce/ and remissyon is þ̄ execucyon of mercy: & meryte is alway incydent to iustyce/ so that god by the orde of iustyce must gyue to euery creature his owne meryte/accoꝝdyng as it dothe deserue to haue/that is to say/ foꝝ synne and offence to gyue ponyshment of payne oꝝ sorowe/ and foꝝ vertue to gyue rewarde of ioy oꝝ pleasure. And than as meryte is of necessitye incident to the iustyce of god/ so is remissyon incident to the mercy of god: so that god can not mynister hys mercy to no creature wythout remissyon. And euery synne that is comitted/by þ̄ iustice of god it muste haue ponyshment/and by the mercy of god remissyon. And as thou dydest graūt me erewhyle/ þ̄ synne is alway put away expelled and destroyed by the only medicyne of repentaunce: and than as ponyshment by þ̄ iustice of god is incident to synne which remaineth/ so by the iustyce of god remissyon is incident to the repentaunce/ whych taketh away þ̄ synne/so as god by þ̄ orde of iustice ought to gyue ponyshment foꝝ the synne which remaineth/ so lyke wise he ought by the orde of iustice to gyue remissyon foꝝ that medicyne of repentaunce/ which hath taken away the synne. And because the iustice of god and the mercy of god be so coꝝelatiue/ that the one can not be without the other/ than
god

of purgatoꝛye.

god can neuer minister his iustyce with his mercy / excepte that he gyue remission as sone as the repentaunce is taken. Therfoꝛe it standeth not only with þe mercy of god / but also with þe iustice of god / þe as sone as repentaunce is taken / that god must gyue remission / and than whan god hath remytted that synne / god hath than fully executed both his iustyce & his mercy / but yf he shuld after that gyue a ferther ponyshment foꝛ that synne so remytted other in purgatoꝛye oꝛ elles where / it shuld folow then that god myght not execute his iustyce befoꝛe / and so tha the mercy of god and the iustyce of god coude not be coꝛelatiue / But þe his mercy myght be without his iustyce / which is coꝛtrary to that pꝛynciple þe we both fyrst agreyd / that his iustyce & mercy can not be the one withoute the other / therfoꝛe it semeth there ought to be no purgatoꝛye.

The solucyon / yf god shuld gyue full remission foꝛ euery synne without other satisfaccyon / than god shuld minister his mercy without iustice. And as a man may offend to god alone / and also to god & to his neyghbour: therfoꝛe satisfaccyon must be made both to god & to his neyghbour / oꝛ elles his neyghbour is not restored to his owne. Caput .xiii.

Obyectiō. **T**hou doste imagyne so many subtyll obiectiōs to this mater / that I can not well tell howe to satisfye thy mynde / but yet this reason that thou haste laste made / doth make agayns the as me semeth / foꝛ we both agre that the iustyce of god and the mercy of god be euermore coꝛelatiue and concurrante to geder / and that god dothe neuer ponysh any synne / but that the ponyshment is lesse than it doth deserue / & therin he sheweth his mercy. And also god doth neuer rewarde no creature foꝛ any vertue / but that his rewarde is greater tha he doth deserue to haue: and therin also god doth execute his mercy / and dothe gyue remission: foꝛ his remission is no thyng elles but a gyft of his grace and goodnes / but he neuer gyueth his remission but foꝛ a conuenient cause / whiche is accoꝛdyng to his iustyce / because his iustice and mercy must euermore go to geder / and therfoꝛe forgotten in your douch tōge is a very proper woꝛd foꝛ remission / because it is a gyft foꝛ a cause. But than to answer thyne obiectiō / I say yf that god shulde gyue remission foꝛ euery synne that is comytted / as sone as he hath taken repentaunce therfoꝛe without any other satisfaccyon / oꝛ ferther ponyshment to be had therfoꝛe / tha god shuld minister his mercy without iustyce / foꝛ by his iustice he must gyue to euery thyng his owne / which owne is þe thyng which it deserueth to haue / so that yf the repentaunce / which a man hath taken here foꝛ his synne be not suffycient soꝛowe to counterpayse þe pleasure / whych he toke in doynge that synne / god muste by his iustyce gyue hym a ferther ponyshment / whych muste be to suffer payne oꝛ soꝛowe suffycient to

h .i. cyent to

The thyrd dialoge

ryent to purge hym of þ synne / or elles þ remissyon which god doth gyue
 for the only repetaunce of the synne / shuld be an execucion of his mercy /
 and lackynge execucion of his iustyce whiche can not be / for as we haue
 both agreyd / the mercy of god and the iustyce of god be euer corelatye /
 and muste nedes be alway concurrant to geder . And yet to satisfye thy
 mynde forther in this poynte / thou wylt graūt me that the iustyce of god
 muste gyue to euery creature his owne / and not to take away froine no
 creature that thyng / which is his : as by example yf so be that I do bete
 thy seruaunt / which is thyne & pparentysse or reteyned seruaunt / and do
 mayme hym as cut of his hand / or hurte some other meber of hym / wher-
 by thou doste lese his seruyce / and also that this seruaunt therby is not ab-
 le well duryng his lyfe to gette his lyuyng / yf so be that thou do forgyue
 and relese to me that offence that I haue done to the for hurtynge of thy
 seruaunt / wherby thou haste loste his seruyce : yet not withstondynge thy
 forgyfnesse and thy relese made to me / yet I am boude to make a nother
 satisfaccyon to thy seruaunt for the hurt that I haue done to hym / which
 is the cause of þ hyndraunce of his lyuyng . But yet yf I do the a trespass
 so þ no man is hurted by þ trespass but onely thou thy selfe / in that case
 yf thou forgyue me that trespass / I am neuer boundeto make other satis-
 faccyon to no nother man for þ trespass done only to the . So I say lyke
 wyse a man may comytte here in yerth diuerse synnes / some agayns god
 alone / and some both agayns god and his neyghbour / as when a man is
 negligēt to serue god / or proud disdeynous / and vseth slouth or gloteny
 & yet hurteth not his neyghbour . Also a man may do some synne / whych
 is both agayns god and yet also hurteth his neyghbour / as whan I take
 myne neyghbours good wrongfully / or hurte his body . In that case yf I
 take repentaūce for that synne so done by me agayns god and my neygh-
 bour / though god perdone me for that offence / whiche I haue comytted
 both agayns god and also my neyghbour : yet god by his iustice may not
 clerely relese and discharge me without recompence & satisfaccyon made
 to my neyghbour therfore / for iustyce must gyue to euery man his owne /
 ergo than that wronge done to my neyghbour / or that thyng be wroge
 taken froine my neyghbour / muste be restored or some recompence made
 therfore / but yf that repentaūce which I haue takē for that synne done to
 god & my neyghbour / shuld be a clere discharge to me without any satis-
 faccyon made / than my neyghbour in that case shuld not haue his owne /
 and so iustice not ministred to him : wherfore in that case though god for-
 gyue me / yet I am bounde to make restitucion to my neyghbour . ¶ Co.
 ¶ Can I put case I haue no goodes left nor other thyng / wherewith
 all to make restitucion or satisfaccyon to my neyghbour / but þ I dye be-
 fore any such satisfaccyon made / or I put case I haue inough to make sa-
 tisfaccyon to my neyghbour . But when I am repentaūte therfore & aske
 forgyfnes of god / and yet I am not in will to make satisfaccyon to myne
 neyghbour

neighbour/what shall be thā done now to me by þ iustice of god. ¶ **Cyn.**
In that laste case whiche to haste put / where thou art not wyllynge to
make satisfaccion to thy neighbour in that case it appereth thou art not
repentaunte/for as a payment or redelyuere of the goodes is a satisfaccy
on for the goodes wrongefully taken/ so repentaunce is a satisfaccyon
in the mynde & will/for the synne which thou dedest: for the synne is euer
done with thy will/ & than the repentaunce for thy synne to put the synne
away must be a cōtrary will/for as thou haddest a will wōgfully to take
thy neighbours goodes/ so in the repentaunce thou must haue a will to
restore thē/ which is a good mynde & will cōtrary to þ other euill mynde
and will which thou haddest in the wōgfull takyng of thē: so I say it is
impossyble for the to haue repētaūce/ excepte thou haue a will to restore &
to make satisfaccyon of the thyng wrongfully taken. So then as I sayd
to the before/ syth that god by his iustyce can not graunt the his mercy &
foryfnes for the synne excepte thou be repentaūte/ it feloweth than that
thou canst neuer be foryuē of god/excepte thou haue a will to make res-
titucyon & satisfaccyon for these wronges done by the to thy neighbour.
But to cōsyder forther in the other case which thou dedest putte/ yf thou
be repentaunte & askest mercy of god & wyllynge to make satisfaccion/ &
hast not wherwith all/ yet than there is a satisfaccyō behynde which thou
oughtest to do to thy neighbour/ & thā if thou dye/ & because thou canst not
make a satisfaccyon to hym in yerth/by the cōuenient iustyce of god thou
must make a satisfaccyon to hym in a nother place/ whiche must nedes be
in purgatory by some ponyshment which thou must suffer therfore. ¶ **Cō.**
Why what is my neighbour the better for that ponyshmet that I haue
in purgatory/or what restitucyon or satisfaccyon hath he therby. ¶ **Cyn.**
That ponyshmet which thou shalt haue in purgatory therfore/ shall be
other to the releasyng of other paynes & ponyshmentes þ thy neighbour
ought to haue for other offencē which he hath done agayns god/or ell^s it
shulbe to þ augmētynge of þ ioy þ he ought to haue for other meritorious
dedes/ which he hath done for the loue of god: and this doth stande w cō
uenient reason/ for when thou dost an offence to thy neighbour/there is
not only a will to do euill/ but there is also an euill acte/ and though þ
euill will were discharged by a nother contrary will/which was þ other
good will/which thou haddest in the tyme of thy repentaūce & cōtricyon/
yet þ euill acte is not discharged tyll there be an other acte done þ is con-
trary to þ acte. And all this stādeth w þ iustice of god/þ in þ forsayd case
that thy neighbour to whome the wronge was so done muste be restored
and satisfyed/because as I shewed the before/the iustyce of god is alway
to gyue euery thyng his owne/and than yf thy neighbour be not satisf-
yed and restored for that wronge done vnto hym/ than he hathe not yet
his owne & therfore by the order of iustice he ought to be restored.

¶ An obieccyon/ that when god forgyueth it nede no satisfaccyon to thy neyghbour/ because god is very owner of all/ and thy neyghbour hath no ppette but as a seruaunt to god/ as but to make a counte to god. Caput .xiii.

Omyngo. ¶ That reason me thynketh maketh not agayns myne oppynyon/ noz proueth not that yf god haue ons forgynen me / yf I ought to make any forth^r satisfaccion/ as I shall proue it to the by an eydent example which is this: I put case thou haue a seruaunt/ who thou doste put in truste to haue the vse and occupiēge of thy goodes and marchaūdis/ and gyuest hym auctozite to make bargayns thereof/ and to chaunge them and sell thē to thy vse/ and to make aquitaūcis & releis in his name / and to take bondes made to hym to thy vse / and to make accounte thereof/ yf thy seruaunt sell parte of thy ware / and take an obligacyon for the payment of .xx.li. of money for the same/ yf thou afterwarde knowynge of this/ for yf loue which thou haste to the same dettour or peraduenture for some other cause wylt make to hym a relese & a clere aquitaūce of yf same .xx.li. I suppose thou wylt not denye/ but that this dettour is clerely discharged for euer of this .xx.li./ noz is not bounde by any iustice to make any other satisfacciō/ nother to thy seruaūt noz to no nother persone in yf world/ because thou art only the very owner thereof & no nother person/ and thy seruaunt had neuer but the occupacyon thereof as to gyue to the an accōpte thereof. So I saye/ because god is the very owner of all goodes & of all thyngs / thou hast but the occupacyon thereof/ as to gyue to god but accompt thereof: therfore if god do relese & forgue the/ thou nedest neuer to make any other satisfaccyon to thy neyghbour noz to haue no nother ponyshment therfore.

¶ The solucyon/ that god hath an absolute power and an ordynary power/ and that by his ordynary power he cā not discharge the yf thy repentaunce be not suffycient. And also yf thou canst not compelle god to forgue the by his absolute power at thy pleasure. Caput xv.

Oyng. ¶ As touchyng yf obieccyō thou must cōsyder yf god of hym selfe hath .ii. powers. One is an absolute power/ & an other is an ordynary power. The absolute power is yf auctorite yf god hath ouer all thyng in yf world/ wherby yf he may do with euery thyng his owne pleasure/ because he is the very & the fyrste and yf princypall cause of euery thyng/ & by that power he may gyue to euery creature what pleaseth hym/ and also remyt and forgue euery offence done by any creature at his pleasure without any cause. But by his ordynary power he doth euery thyng by order of iustyce and equite/ as to rewarde & to ponysh euery creature accōrdyng to his

to his desert/ but when he wyll execute and vse his absolute power / and when he wyll vse his ordinary power / it is alway at his pleasure. But in the case which thou haste put / whē that thou doste an offence to god & also to thy neyghbour / as to take thy neyghbours goodes frome hym by violens and wronge / or to hurte his body / and than if thou aske god forgyfnes therfore / and art not wyllyng to make satisfaccyon to thy neyghbour / in that poynte thou art not repentaunte / because as I sayde to the here before / thou haste not a contrary wyll to that wyll / whiche thou haddest whē thou haddest a pleasure to doo to thy neyghbour that wronge & hurt whych thou dyddest to hym. And than yf god shuld clerely forgyue the wythout any satisfaccyon or restitucyon to thy neyghbour: than ther in god shulde not vse his ordinary power accordynge to his iustyce / because thy neyghbour is not restored to his owne / whych was by wronge taken from hym: and also thou shuldest be remytted & forgyuen of god without repentaunce / which is also contrary to the ordinary power of goddes iustyce / so that yf god in that case shuld forgyue the without any will of satisfaccyon to thy neyghbour / god shuld not vse his ordinary power accordynge to his iustyce / so I say in that case by the ordinary power of god / thou canste not be clerely forgyuen. But forther more yf thou wylt say / that in that case god by his absolute power both forgyue & tha thou woldeste bynde god to execute his absolute power at thy pleasure / which is contrarie to the nature of the absolute power of god / for his absolute power is to gyue and to remitte at his owne onely pleasure without any cause. ¶ Com. ¶ But than I put case that yf I be repentaunte and aske forgyfnes of god and do make satisfaccyon to my neybour for þe wronge that I dyd to hym / or elles yf I haue not wherewith to make to hym satisfaccyon / but a wyll to do satisfaccyon / and that I dye / yf than because of my repētaunce god by his ordinary power of his iustyce must forgyue me / because that þe repentaunce is that thyng only whych god wold haue to be done for the satisfaccyon of that synne / and yf that synne be clerely therby discharged / than it were but vayne to put any purgatorie / to put away or to washe away that synne / whych was so by god clerely discharged. ¶ Synge. ¶ Yf thou thynke thy selfe by thy repentaunce to be clerely discharged of that synne without any other ponishment to be had in purgatorie therfore / it semeth that therein thou art very folysh so to thynke / for yf thou shuldest be clerely discharged / other than it shuld be by þe ordinary power of god / or elles by the absolute power of god / but thou canste not iudge thy selfe / & be sure þe thou art discharged by the ordinary power of god / because that there is degrees in repentaunce / as some repentaunce is more & some is lesse. And than thou canste not tell how that god wyll accepte thy repentaunce / nor whether þe he wyll iudge it to be condigne & suffycyēt to washe away þe synne or no / for yf it be but a smale repentaunce so that the sorowe that thou takest in that repētaunce / do not cōterpeyse

The thryd dialoge

the pleasure/whych thou haddest in doyng of that synne and the contynuan-
nuance therof/than by his ordinary power may not clerely forgyue the/
but must by the order of his iustyce gyue the a forther ponyshment in pur-
gatory/that that ponyshment may be a full recōpēle to cōterpayse þ pleasure/
whych thou haddest in doyng of that synne & cōtynuan- of þ same
so that þ payne & sorow sufferd afterwarde must be as great as þ pleasure
whych thou haddest before. Therfore thou art a sole to thynke thy selfe
clerely discharged by goddes ordinary power/ because thou knowest not
whether thy repentaunce be sufficient or no. But yet forther yf thou wilt
say that in case where thy repentaunce is not suffycient to washe awaye
clerely and fully the synne/ that yet god by his absolute power doth for-
gyue the: than as I sayd before/ thou wilt compell god to execute his ab-
solute power at thy pleasure/ & at such tyme as thou hast any repentaunce
though it be neuer so lytyll a repentaunce/ which as I sayd to the is con-
trary to the nature of his absolute power. And yet in that case thou wilt
bynde god to be in a maner in bondage/ & to haue lesse liberte & auctozite
than pynces and kynges haue in this world: for thou knowest well that
a pynce or a kyng may by his power remytte & pdone any traytour/ mo-
derer or felō with in his realme/ though he haue deserued therfore to dye/
but yet there is no such traytour/ mo-derer nor felon/ that can cōpell that
pynce to perdone hym/ all though that he aske hym forgyfnes/ but that
that pynce may execute his ordinary power vpon hym/ and at his liberte
to put hym to deth by the order of his laws/ or elles to pdone hym of deth
and gyue hym some other ponyshment for his offence/ as prisonment or some
other payne by his discrecyon/ so thy repentaunce may be such & so great þ
god by his ordinary power may and wil forgyue the clerely both þ synne
and þ satisfaccyon therfore/ & it may be so smale a repentaunce/ that god
will forgyue the þ synne and not clerely expulse the out of his fauour/ but
yet wilt that thou shalt haue a forther ponyshment to make the as pure
and clere as thou wast before/ and so than able to be resceyued in to his fa-
uour/ and to be ptyner of his glozy: so these thynges consydered/ it must
folowe necessarily that there muste nedes be a purgatory.

¶ Another reason for a conclusyon of this mater I shall shewe the (be-
cause I can not tary inche lenger with the) yf thou or any other shulde
holde this opinyon/ that god for a lytyll repentaunce had by the for thyne
offences and synues/ shuld so pdone and forgyue the/ so þ thou shuldeste
not nede to make any other satisfaccyon or restitucyon to thy neyghbour
whom thou haste so wronged/ and after thy deth thou shuldest haue no
nother ponyshment in purgatory therfore: and to beleue that there is no
purgatory ordeyned therfore/ this thyng shuld put away þ drede of god
frome the mooste parte of the people in the world/ and gyue them boldnes
to do and commytte offences and synnes: and yf the people shuld beleue
that they neuer neded to make any satisfaccyon/ nor restitucyon to theyr
neyghbour

of purgatorie.

neighbour for the wronges that they haue done to theyre neighbours/ and that such a lyght repentaunce shulde be suffycient for any other satisfaccyon to be made/ it shulde gyue to the people suche boldnes that they wolde neuer force nor care what wronges/ extorcyons/ thestes/ robberyes nor murders that they dyd/ and so in conclusyon shuld destroy all vertue and increase vice and synne and also vterly dystroy the comen welth and quiete lyuynge of the people. ¶ **C**oinynge. ¶ Thy reasons and solucion to all my questyons and obieccyons be so good that thou hast meruelous well satisfied my mynde in euery thyng/ it shuld seme a greute meruell how thou shuldest come to so hye lernynge & knowlege / saue þ̄ I meruell mych the lesse/ because I herde the sey/ that thou hast be brought vp some parte of thy youth in cristendome and bene a student in diuerse vniuersytes in cristēdome/ where thou saydest thou dydest lerne and rede mych philosophy: wherby as I sayd/ thou hast now satisfied my mynde right well/ and that now I must nedes consente vnto the that there must nedē be a purgatorie for þ̄ purgynge of mēys soules/ after that they be separte from the body/ and also by the same laste reason which thou hast shewed/ it pueeth well that it shulde be a great folyshnes for þ̄ people to beleue the contrary therof/ that is to say/ þ̄ there shuld be no purgatorie/ for þ̄ folysh beleue shuld be meruelous hurtfull to þ̄ people/ for fyrst as thou seydest it shuld byng the frō þ̄ drede of god/ which drede of god is the begynnyng of all wisdom. And we know well þ̄ þ̄ fraylte of mā kynde is such/ þ̄ it is euermore more p̄ne & redy to vice thā to vertue / wherfore mā hath nede to haue both a byrdell of law/ which is to ponysh vice in this world/ & also a byrdell of the drede of god/ which is a drede to offende for the loue of god/ and a drede to be ponyshed in a nother world for offence done here in this transatory lyfe. But yf men shulde beleue that there is no purgatorie/ but that immediatly the soule of man for a lytell smale repentaunce taken shuld streyght go to heuen: it shuld as thou saydest/ gyue the such a boldnes/ that many men wold lytyll regarde what hurte or wrong they dyd to theyre neighbours: and so shuld be þ̄ cause to bynge the people to lyue to geder continually in trouble/ veracyon/ vniquietes of mynde/ & to the destruccyon of theyre owne comen welth in this worlde. It shulde also cause the vitter losse and dampnacyō in hell of many thousand soules/ because they wold euer trust/ that yf they lyued neuer so viciuously/ that yet they wolde or they dyed take some repentaunce / wherin peradventure many shuld be disceyued. For we see by experyēs/ that there be many people in the worlde whych dye sodenly/ some be sodenly drowned/ some sodenly slayne/ and some dye sodenly of some other sekenes/ and peradventure haue no tyme to remember god or thynke of any repentaunce/ and than yf such people that so dye haue offended god/ and comyncted some great mortall synne/ for the whyche god by his iustyce muste condempne hym to eternall dampnacyon in hell: this boldnes of truste to take repen

by .iiii. taunce

The thyrde dialoge.

taunce or they dye where they be disceyued for lak of tyme / shulde cause many thousandes of people to be eternally dāpned in hell. And an other thyng yet there is to be consydered / whych I haue gederd vpon thy reasons and argumentes / that yf a man offende & comynye some smale venyall synne / for the whych god wyll that by his iustyce he must haue some ponyshment therfore / but yet not eternall dampnacyon / yf such a synner dye sodenly / and befoze he haue had any tyme to take any repentaunce : his soule as it is pūed by all thy forsaide argumentes and reasons / ought nother immediately to come into y^e gloriouse place of heuen / because it is somewhat defouled with synne : nor also ought not to go to hell to eternall dampnacyon / but by all good order of iustyce must go to a place to be purged & there to be made clene / that it may be receyued after that into the gloriouse place of heuen. Therfore vpon these reasons which thou hast shewed / & these premissis consydered / he shall be proued a very stark fole / that wyll belyue that there is no purgatory. **Cyng.** I am very glad now that thy mynde is satisfyed in this mater / and thefoze now because I haue a lytyll besynes to do touchyng y^e fete of my marchandise / I wyll depte and byd the farewell. **Comyn.** Now I thanke the with all myn hart / and I shall loue the whyle I lyue / and wold to god y^e thou were of our holy secte and Christen beleue / and so I wyll counsell y^e and require the to be. **Cyngemyn.** I thanke the for thy good counsell / but as to that request I will not shew the my mynde at this tyme / because I haue now no tyme nor space / how be it I know well y^e Christ of whom ye cristennē beleue / was a very holy mā & a good / & hath taught you so many good lessons of vertue / y^e there can be no better / which I wyll aduyse the to obserue & kepe. And a nother tyme peraduenture I shall mete with the agayne / and shewe to the my mynde : but now I praye the pardone me for I muste nedes departe frome the : therfore yet agayne I saye now farewell. **Comyn.** Well then syth thou wilt ned^e begone / I pray god gyue the grace that thou mayst do well / and to be come one of our holy secte and beleue / and I pray god be thy gyde. Amen. .

Thus endeth thys lytell treatyse / gydered and compyled by
John Rastell. And also by the same John imprynted
and fully fynysshed / the .x. daye of october / y^e yere
of our lord god M. CCCC. XXX.

Cum priuilegio Regali.

The chappyers of the fyrste dialoge.

An introduccyon to the mater Caput primum.

That god was wythout begynnyng & the fyrste cause of all thynges.

Caput .ii.

That god is and shall be wythout ende.

Caput .iii.

That god is moſte of power and the moſt noble thyng that can be.

Caput .iiii.

That god is the very lyfe / and tha. he hathe the moſte ioyfull and pleaſaunte lyfe that can be

Caput v.

That god hath knowlege and vnderſtandyng / and knoweth euery thyng that euer was / is / or ſhall be

Caput vi.

That god is the hye good thyng / and moſte perfyte goodneſſe and the very truthe

Caput vii.

That vertue is euermore in god

Caput viii.

That iuſtyce muſte euermore be in god / and god is euer ryghteouſe and iuſte.

Caput ix.

That god is euer mercyfull

Caput x.

That the iuſtyce and mercy of god be correfpondēt / and that the one can not be wythout the other

Caput xi.

That god dothe gouerne all / and conſerue all / and doth take hede to all.

Caput xii.

That god is euery where / & alway in euery place of þ world Cap. xiii

That god is but one thyng / and not dyuerſe thynges.

Caput xiiii.

That there is but one god

Caput xv.

That god is hole in dyuerſe places

Caput xvi.

That god is eternall

Caput xvii.

The chapiters of the ſecond dyaloge.

That it is conuenient and nedefull to proue the immortalyte of manys ſoule by reaſon

Caput .i.

What is a diffynicyon / and what is a deſcripcyon.

Caput .ii.

What is a body / what is a ſoule / and what is a man

Caput .iii.

That it is wiſdome to belyue þ the ſoule of mā is immortal. Caput. iiii
yf the ſoule of man ſhulde not be immortal / than were man the vnhappiſte of all other creatures and beſtes

Caput v.

That the ſoule of man vſeth his operacion and properte without the body / and ſo may haue a beyng wythout the body

Caput vi.

That god dothe wyll the perpetuall lyfe welthe and preſeruacyon of manys ſoule / and his wyll muſte be performed.

Caput vii.

Yf the ſoule of man ſhulde not be immortal / than god doth not miſtyſter to euery man equall iuſtyce

Caput viii.

That the soule of man is made to be partaker of blyssfulnes and ioy that euer shall endure Caput ix.

That the soule of man knoweth and perceyueth many thynges without the body/ no: it Dependeth not no: corrupteth not wth the body Cap. x.

That the naturall apetyte of the soule of mā is to come to the knowlege of the hye cause/ whych is god Caput xi.

That the soule of man hath no nother cause of his beyng but god/ which is infynyte Caput xii.

That the materyall substaunce of no thyng in world can be corrupted/ no moze can mannis soule Caput xiii.

That mannis soule that is the most perfyete and moste noble thyng that euer god dyd ordeyne and create/ must haue most longe tyme to con-
tynew/ and remayne in his beyng Caput xiiii.

That the soule of mā hath his full perfeccyon as sone as it is annexed to the body/ and that it increasyth not successyuely Caput xv.

The differens betwene the memozye and phantasye of a brute beste and the soule of a man/ and that all scyens is in mannys soule at the be-
gynnyng Caput xvi.

That the phantasye and memozy of a brute beste is corruptyble and mor-
tall/ and the soule of man immortall Caput xvii.

That the soule of mā vsyth not alway his opacyon & pperte Cap. xviii

That euery mannys soule is of lyke perfeccyon Caput xix.

What knowlege mānys soule hath after it is separate frō the body/ and
what maner of beyng it hath Caput xx.

The chapters of the thyrde dyaloge.

That the soule doth suffer and not the body/ and that by y^e iustyce of god
there muste be a purgatozy/ becaule that somtyme man dyeth without
makynge full satisfaccyon. Caput primum

An obieccion/ because repentaūce is y^e only thing/ y^e clerely wassheth & put-
teth away all synne done by man/ & y^e god of his iustyce must than dis-
charge him therof/ therfore it nedeth thā no nether purgatozy Cap. ii.

The solucyon/ yf god shuld be cōpelled to forgyue the synne immediatly
after repentaunce/ he shuld be restrayned of his lyberte/ and from the
execucion of his iustyce Caput iii.

An obieccyon/ because man is ordeyned to haue an infynyte beyng/ ther-
fore after his deth he muste haue infynyte ioye or infynyte payne/ & so
no payne in purgatozy whyche hath an ende Caput iiii.

The solucyon/ as there be degrees in synne/ as some synne is moze & some
lesse: so there be degrees in repentaūce/ as some may be moze & some
lesse/ and also degrees of perdone and forgyfnes/ therfore man for lak
of suffycient repentaunce muste be purged. Caput v.

An obieccion/ that because there be degrees in heuē & hell of ioy & payne/
that it is nedeles for god to put any purgatozye / for he may execute
his full

Tabula.

- his full and indifferent iustyce in one of those two places Caput vi.
The solucyon/ that as the appell whych hath a vegetatyue soule/ and as
the beste whych hath a sensytyue soule/ may be purged after that they
be seuered frō theyr naturall growyng & lyfe/ of such tokens & spottes
whych be a deforme to the/ so þ soule intellectuue must be purged of
those tokens & spott of synne/ which was a deforme to it Cap. vii.
An obieccyon/ that þ soule unpurged may do some meane & low seruyce
to god in heuen/ though it be not the hyest and beste seruyce/ so that it
nedeth not to be purged Caput viii.
The solucyō/ þ no thyng unpurged and vnpure may remaine oꝛ abyde
in heuen. Caput ix.
An obieccyon/ that yf there shulde be any place of purgatoꝝ / than that
place shuld be here in yerth/ oꝛ ellys yf there be any other place/ where
is that place of purgatoꝝ Caput x.
The solucyon/ that yf god shuld be compelled to make purgatoꝝ here in
yerth/ that than god/ that is the hye iudge/ shuld be restrayned frome
his lyberte & authozite moze than any other yerthly iudge / and also
that it is a folysh questyon to aske where purgatoꝝ is Caput xi.
An obieccyon/ because the mercy of god can not be without his iustyce/ &
remissyon is incydent to repentaūce: therfoze as sone as repentaūce
is taken/ god of his iustyce must gyue remissyon/ and therfoze there
ought to be no purgatoꝝ Caput xii.
The solucyon/ yf god shuld gyue full remissyon foꝛ euery synne without
other satisfaccion/ thā god shuld minyster his mercy wythout iustice.
And as a man may offende to god alone/ & also to god & to his neygh
bour: therfoze satisfaccion muste be made both to god & to his neygh
boure/ oꝛ ellys his neyghbour is not restored to his owne Cap. xiii.
An obieccyon/ that when god forgyueth it nede no satisfaccyon to thy
neyghbour/ because god is the very owner of all/ and thy neyghbour
hathe no proprete but as a seruaunt to god / as but to make acounte
to god therfoze. Caput xiiii.
The solucion/ that god hath an absolute power and an ordynary power/
and that by his ordynary power he can not discharge the yf thy repen
taunce be not sufficyent. And also þ thou canst not compelle god to
forgyue the by his absolute power at thy pleasure. Caput xv.

Finis calendarij.

Summa totalis hoc

Trinitas. Sexta. 7.

Summa totalis hoc breuit



finit Amen

Sexta. 7. quod

J. Dehngstone



A new boke of purgatoꝝ

whiche is a dyaloge & dysputacyon betwene

one Comynge an Almayne a Christen man / & one

Gynacyn a turke of Machometts law / dys-

putynge by naturall reason and good phi-

losophye / whether there be a purga-

toꝝe oꝝ no purgatoꝝe . which

boke is deuyded into thye

dyalogys.

..

The fyyst dyaloge sheweth and treateth of the
mercyeuous crystens of god.

The seconde dyaloge treateth of the immorta-
lyte of manny's soule.

The thyrde dyaloge treateth of purgatoꝝ.

The prologe of the auctoz.



De happenyd so but late that for dyuers besynes and other affayres concernynge my selfe I toke a vrayge out of this realme and passyd ouer this narrow Occy- an see, and traueylyd in to dyuers farre countreys in the east partyes / and at the last as it was my chaunce I came into a great cytye / where I made myn abode and there taryed by the space of .xx. dayes or aboue / in whiche cytye there vlieth continually to resorte a great compaignye of marchauntys / whiche be bozne in sondrye and dyuers nacyns / whiche be not onely Englyshmen / Frenchmen / Spanyardes / Almaynes / and other dyuers Chyristen / but also they þ be Turkes & Saraciens / & other that be of Machometys lawe. And bycause of interchaungynge of marchaundyses / þ sayd marchauntys do dayly mete togyder in dyuers places within the same cytye / and whan they haue talked togyder of thyngs concernynge theyr owne besynes / yet for a recreacyon amonge them self / they be desyrous eche of other to knowe news & straunge thynges of other contrées. And as it happenyd to me on a season to be in the compaignye of dyuers of those marchauntys / amonge them all specyall there were .ii. of the / of the whiche one was a turke called Gyngemyn bozne vnder Machometys law / and þ other was a Chyristenman callyd Comynge / bozne in hys Almayn / which were of olde famylyer accoyntaunce / & bothe of them men of great wytte and of good lernynge / and specyally þ turk / whiche was well lernyd bothe in morall phylosophye and naturall / betwene whom I herde mych good communycacion / argumentys and reasons / whiche lyked me very well / and so wel pleased me that immediatly after that I toke penne & ynke & tytled it in wytyng / & reported euery argument & reason as nygh as my wytte and remembraunce wold serue me / after the maner as here after foloweth in this lytell boke. And in the begynnynge of the sayd communycacion Comynge the Almayn asked of Gyngemyn the Turke / what tythynges or news were in his contrey / whiche Gyngemyn shewed hym of the great warr whiche þ great Turk had lately had in dyuers places / as well of the great sege of þ Rhodes / as of the great batayles / whiche he had lately had in Hungarye. But yet the sayd Gyngemyn was not so glad to tel the tythyngs & news in & about his contrey / as he was desyrous to knowe of some straunge news in other placis in Chyristendom. And oft tymes required this Comynge to shew hym some new tythynges of his contrey. To þ whiche Comynge the Almayne answered and shewed hym that there was a newe varyaunce in Chyristendome and a scysme begonne of late amonge the people there / co-
cernynge